CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, AUGUST 25, 1838. NO. 889--VOL. XVII.—NO. 34.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CAPITAL PUNISHMENT.

There is one objection to the abolition of capital punishment, which, however trivial it may appear to the reflecting mind, undoubtedly has great weight with a large portion of society, and it is, that such a measure would be a great *innovation*. Death has been inflicted as a punishment in all nations, and during all ages of the world, and it is said, that so general a usage amongst mankind, is sufficient to justify its continuance. This argument from antiquity stands in the way of every reform, of every improvement, of every discovery, in government, in morals and in science. When it was announced as one of the discoveries of the science of astronomy that the earth revolved around the sun, the discoverer was punished, for asserting what was said to be contrary to scripture, and was denied by tradition and by every one's observation. The sun always had risen and set daily, and he who undertook to prove it to be otherwise, could be viewed in no other light than a heretic.

We are not disposed to pay so much respect, or to attach so much importance to the argument from antiquity, as to follow the path to which it directs us, in preference to that pointed out by reason. If general usage had been forever regarded as the criterion of decision, not one improvement in criminal laws would have been effected. Every torture applied to elicit a confession, had usage to support that detestable method of investigation: every execution for heresy or witchcraft had usage to plead in its defence: every agony inflicted upon a criminal, in order to render his death as excruciating as possible, had usage to justify its horrors. But if our opponents mean to appeal to the records of past experience, as affording a confirmation of their opinions, and as proving the utility of capital punishment, we most willingly join issue with them; and we are convinced that nothing is more likely to strengthen our arguments, than a calm inquiry as to the light which history can shed upon the subject under consideration. We tell the advocates of capital punishment, that, however redolent of antiquity it may be, experience by no means shows that it has effected even the purpose at which it professes to aim. It is easy to say that any diminution in crime is due to the existence of capital punishment; but the facts are contrary to such a supposition.

The statistics of crime in Europe show, that when the punishment of death for any particular crime has been removed, that generally such crime has not been so frequently committed. The general practice of mankind has occasionally been deviated from, and the punishment of death *has* sometimes been altogether abolished, and the result of the experiment has been favorable to the side of mercy and humanity.

Capital punishment was virtually abolished in Rome, during the period of two centuries and a half which elapsed between the passing of the Porcian law and the overthrow of the republic. Capital punishment was suspended in Russia during the twenty years' reign of the Empress Elizabeth; but we shall rest our proof, principally, on the well authenticated instance of the Tuscan experiment. The celebrated Leopold, soon after he became Grand Duke of Tuscany, commenced a reform of the criminal code, and, amongst other alterations, totally abandoned the punishment of death, and substituted milder penalties in its stead. The effect of the change was surprising; for not only did it occasion no increase in crime, but an immediate decrease took place in the number both of atrocious and of minor offences. After about twenty five years from the commencement of this experiment, in 1790 the imperial crown, and the succession to the Austrian dominions devolved on him on the death of his brother Joseph. His life was not spared long enough to make this humane experiment upon a larger scale. He died in the month of March 1792, at the age of forty-four, leaving behind him a numerous progeny, of whom his eldest son Francis II, succeeded to the vacant throne. The edict of the Grand Duke of Tuscany was printed by the celebrated philanthropist John Howard. It is not difficult to account for the general use of capital punishment, on other grounds than proof of its utility. If it does not prevent crime, it prevents the necessity of a long train of reflection on the part of the lawgiver, and enables him to rid himself, at once and forever, of those who may have excited his resentment. The indolent Legislator thinks little of the inestimable value of the lives which he so prodigally sacrifices. The moment, therefore, that the audacity of criminals, or the frequency of offences, rouses his anger or his alarm, he makes use of the formidable weapon that is placed in his hands, and thinks that he will thus save himself all the *trouble*, and all the interruption in his favorite pursuits, which a discussion as to the merits of different systems of *reformatory* discipline would be likely to produce.

O. P.

CIRCULAR.

From the American Temperance Union, to the Marine Insurance Companies throughout the United States.

GENTLEMEN:—We are constrained by a sense of duty and by the voice of a community writhing in anguish at recent most appalling disasters, to address you on a subject which comes so directly within your own province and which would so naturally be cared for in your wisdom and philanthropy, that the whole might appear, under ordinary circumstances, as an uncalled for and improper interference. By these disasters, our joy, our frantic congratulations we may well say, at the wonderful discovery of steam power and its adaptation to the propelling of boats and vessels, is turned almost into bitter regret; and the wish has been raised in many a bleeding heart, that we had been left to move onward under the slow but safe propulsion by wind and tide. Yet we know that the events to which we allude and which has made the ears of every one that has heard of them to tingle, have no necessary connexion with steam navigation; and that but for other causes than those that necessarily entered either into their construction or navigation, the Ben Sherrod, the Home, the Moselle, the Pulaski, and other ill-fated boats, might have borne onward to their destined haven, the multitudes who have now been swept from life with a breath, or who have lingered on their wrecks, a few brief moments in excrutiating torture.

Among these causes, we are persuaded, stand prominent the use of intoxicating drinks by passengers, captains, and crews; exciting in the one the mad passion which urges on the race, and rendering the other either stupid and indifferent to their high and mighty trusts, or utterly reckless of consequences in a pressure of steam which no machinery can resist. We enter not into the proof in particular cases, which personal friendship for the guilty always resists; we make no charges against the living or the dead; we affirm not that the most distressing casualties may not occur, in boats conducted on the strictest Temperance principle: we only say, that in such use of intoxicating drinks as is made on all boats through the length and breadth of the land, the wonder is that ten-fold greater evils do not daily occur; covering the land with the gloom of Egypt, when every family told of its slain.

And if this is a cause, and a cause for which there is no the semblance of a plea, since it is the testimony of men engaged in all the most laborious occupations on the land and the ocean, testimony from their own experience that intoxicating drink is neither needful nor useful, but is positively hurtful and peculiarly disasterous in its operation upon the mind, we do not call upon the sword of indignation to leap from its scabbard; we do not demand that a punishment be inflicted, written in blood;—alas! the miserable men blown themselves to atoms, call for our pity; but the firm and united voice of a distressed community should demand its removal. Every man and every association should do what lies in their power to effect its removal. The law of the land should be imperative. The sanction severe. Interest also should be appealed to at every point. And here, we believe, gentlemen, you hold a power in your hands which few others possess. Were you to make a marked difference in the rate of premium on steam-boats and steam-vessels which permit no intoxicating drinks to be drank by captains and crews on their voyage, and which have no bars for the sale of intoxicating drinks to travellers, and boats and vessels which permit and have those evils, we believe there would at once spring into life, on all our rivers, lakes and coasts, a class of boats without this most dangerous accompaniment. We believe that such would at once receive the patronage of all who value their lives and property, that the others could not be sustained; and that thus our whole steam navigation would speedily be delivered from one of its greatest terrors. We are confident that in such a movement, you would have not only the approbation, but the thanks of all reflecting men throughout our great republic; for, in this movement, you would meet a point not touched by all the late wise, and efficient enactments to prevent explosions and other disasters, by our general government.

Excuse, gentlemen, the appeal we make on a subject in which we feel the deepest solicitude, and permit us to call to it your early attention. The readiness of several of the Atlantic companies to allow a drawback of five per cent. on vessels navigating the ocean on Temperance priciples, which has been told to their praise in all lands, and is changing the character of American seamen, leads us to believe that in every office in the country there will be an united and powerful action, and that the difference in the rate of premium will be demanded and allowed in some measure proportionate to the value and amount of human life at stake.

With respect yours, in behalf of the American Temperance Union.

JOHN H. COCKE, *President.*

Edward C. Delavan,
Isaac S. Loyd,
Theodore Frelinghuysen,
John Tappan,
Christian Keener,
John T. Norton,
John W. Leavitt,
} *Exec. Committee.*

[From the Western Messenger.]

THE LAND OF FREEDOM.

A STORY FOR THE FOURTH OF JULY.

I saw in my dream two boys, Obedient and Wilful, going toward the land of Freedom. Said Obedient to Wilful, 'how do you expect to reach this land?' 'By doing whatever I choose,' replied Wilful, 'this I think will take me there.' 'But I,' said Obedient, 'hope to find it by help of this book which my mother gave me. She told me to consult it, whenever I was in doubt, and it would tell me how to go, and make me see every thing more plainly after reading it. And when I opened it the first words I read were, 'Ye shall know the truth, and the truth shall make you free.' So I think I shall get thus to the land of freedom.'

Then I saw in my dream, and these two boys were knocking at an iron gate, in a high stone wall. Presently it was opened by an 'old, old man, with beard as white as snow.' 'Sir,' said they, as they entered, 'is this the way to the land of freedom?' 'It is,' answered he, 'and it is not. Here they looked astonished at each other, for his words sounded strange and contradictory, but they passed on without speaking.

Then I saw that the path led them to a beautiful garden, where clumps of trees and fragrant shrubs were pleasantly grouped, where fountains gushed from the rock, and filling marble basins, wound along amid beds of blue and yellow flowers. Many children were playing together on the smooth grass plats among the flickering shadows. They shouted to the two boys to come and play with them, and Wilful ran forward eagerly. But Obedient stopped to look at his book. Presently he ran forward and cried to his companion, 'Take care, friend Wilful, for since I looked in my book, I see little spirits putting chains around the arms and ancles of these children, and fastening them to the flowers. And they have put one or two on your wrist already.' Then Wilful was frightened, and with a great effort broke away, and the two boys pursued their course toward the land of Land Freedom.

After leaving the Garden of Pleasure, they came toward a large and beautiful house like a palace. A colonnade of lofty pillars encircled it, the windows reached to the floor, a flight of marble steps led to the high portal, from which came sounds of music and gaiety. The boys entered, and saw a table covered with fruits and wine, and full of company. Servants came forward and politely asked them to seat themselves at the table. Wilful did so immediately. But Obedient first consulted his book which showed him something strange and fearful. For he saw that the guests were all strangely influenced by the food and wine. When the ruby cup beckoned to them, they were drawn to it as by force. They bent down their lips to sip, though their faces showed reluctance and disgust. When Obedient saw this he said, 'Come, brother Wilful, we shall never get to the Land of Freedom if we stay here in this Hall of Appetites.' And Wilful, when he was told of the danger, consented reluctantly to leave the place.

Now I saw, in my dream, that the two boys were going down a steep and dark path amid rocks and water. Presently they saw a group of fugitives coming hurriedly toward them. As they approached they shouted 'Fly, fly! A horrible and gigantic figure is pursuing us. We were going toward the Land of Freedom but it has driven us back.' But Obedient immediately opened his book, and read, 'Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me.' Then looking up, he encouraged Wilful by showing him that the supposed giant was only a torn cloud, driven before the wind. So they passed boldly on.

Then the path wound up through soft meadows, where wide spreading trees made a cool shadow, and the streams trickled with a drowsy sound across the pebbles. Many persons were sleeping upon the turf, and Wilful laid down also to sleep. But Obedient first opened his book, and when he had read in it, he shook Wilful violently by the shoulder and roused him. 'See here,' cried he, 'these are the Indolent Meadows, and I see spiders weaving their webs over all the sleepers, and they are so strong that they cannot break away. And the spiders are already beginning to weave their webs over you. So wake up and let us go.' And Wilful at last was roused, and they went on as before.

As they went forward I heard loud and angry noises approaching, and presently a group of men and women contending together with bitter words and blows. As soon as they saw the boys they ran toward them and surrounding them began to insult and torment them. Obedient had opened his book and read in it, 'Resist not evil.' He stood quietly with a firm and pleasant expression, as one determined not to lose his temper. So the tormentors went to Wilful, whose face glowed with rage, and abussed him with such provoking words that at last he ran headlong at one of them, and pursued him, till they both fell over a steep precipice. Obedient ran, full of sorrow, and looked down, but he saw no more of his companion, and went sadly on.

Then the road grew steep, and tangled with thorns and briers, and the poor boy's hands were torn, and he could hardly crawl forward, so tired was he. Sometimes he slipped and fell, then he had to take hold of a root and draw himself up. As his strength and courage were failing, he took his book and read, 'Be not weary of well doing, for in due season you shall reap, if you faint not.' Then he went forward again, till at last he found himself on the summit of the mountain, and a broad plain spread out before him. But the road had come to an end.

As he stood, and looked, to find some traces of the road, a figure came toward him dressed in white. 'Sir,' said Obedient, 'can you direct me to the land of Freedom?' 'You are now in it,' replied the Shining One, 'and wherever you go will be to you a Land of Freedom. For you have learned to *govern yourself*, and this is the only real freedom. All else is delusion and mockery. Wilful would never have found the Land of Freedom, for he was not seeking it. But you, who learned to control your love of pleasure, your appetites, your fears and doubts, your indolence, your passions, and lastly struggled up the path of discipline—you have been worthy of freedom—you are now and forever free.' Saying this the form smiled with a heavenly expression, and I saw no more.

J. F. C.

GREENWICH HOSPITAL.

The number of pensioners borne on the books of the establishment must not exceed 2710; the vacancies are filled up every fortnight by the Admiralty, and as the candidates are numerous, the number is rarely much below the complement. They are admitted (marines and sailors indiscriminately) on account of their naval claims, whether arising from wounds received in action, or accidentally, or permanent sickness contracted in the service, or good servitude, and old age.

There are 108 nurses, widows of seamen or marines, who are also selected by the Admiralty.

The military branch consists of a governor, lieutenant-governor, four captains, eight lieutenants, and two chaplains. There are also four matrons connected with the Hospital, widows of commissioned officers. The medical staff comprise a physician, surgeon, dispenser, and six assistants.

The civil establishment includes three paid commissioners, a secretary, steward, cashier, clerk of the cheque, architect, and clerk of the works, together with their clerks; whose duty it is to attend to the collection of the revenues, and all disbursements, receipts and issues of stores, clothing, victualling, &c. which an establishment so extensive naturally gives rise to.

The pensioners are supplied with every necessary article of clothing and provisions, and have a weekly allowance of one shilling. There are 130 rated boatswains to take charge of the wards. These are selected from among the pensioners and receive eightpence additional, or half-crown per week. Also nearly double the above number rated mates, who receive sixpence a week more than the private pensioners.

The clothing of the boatswains and mates are distinguished, the boatswain, by broad gold lace, the mates by narrow lace, on their coats and hats.

The nurses are clothed in blue stuff gowns, with straw bonnets and blue ribbons, and a grey cloak. Their pay varies according to the duties they have to perform, those employed in the infirmary and helpless wards receiving nearly double what those in the building receive.

The first pensioner, named John Worley, was admitted to the Hospital in 1794. A painting of him is preserved in the Printed Hall.

SIR JOHN HERSCHEL.

We observe by the Cape papers just received that the colonists were as full of regret at the departure of Sir John Herschel as we, at home, are eager to welcome his return. During the four years he has resided there he has been principally engaged in determining the relative position of the stars and nebulæ of the southern hemisphere. "His observation," says the editor of the South African Advertiser, "have been multiplied with indefatigable industry, and his success, we have reason to believe, has been most satisfactory to himself, and, in his estimation, an ample reward for the time and labor spent in this ennobling pursuit. Towards the advancement of science, and the diffusion of knowledge in this colony, during his residence amongst us he has been ever ready to exert his influence and to bestow his personal assistance. He has from the first taken a warm interest in the progress of the Literary Institution, and of the South African College, having filled the office of President in the former, and besides frequently visiting the latter, having drawn up for its use an admirable plan or system of instruction. The general education of the colonists has also engaged much of his attention." We observe by the same paper, that the members of the Literary Institution presented him with a medal in gold, "as the only mark of respect at present in their power to bestow."

FOR THE REGISTER AND OBSERVER.

There is many a place, which, to the aged, is the occasion of interesting recollections. The house of worship, which I statedly attend being under repair, I went the last Lord's day with a friend to West Church. I had not been long in the house, before my thoughts run back to men of other days, who here dispensed the word of God, and who were bright lights in the church and able advocates of Christian truth and liberty. Here, the truly great Dr Mayhew instructed, edified and delighted his people, for nearly twenty years, 'three quarters of a century ago.' His hearers were the *elite* of the town; and he addressed them with power and effect; so that some were ready to say, 'never man spake like this man' since the days of Christ. The Bible was his only guide, and therefore his opinions were in some respects different from many others. But he preferred divine to human authority; and was often shunned and reproached for heresy. His theological labors were great, and the fruits extensive and lasting. He taught men to consult the volume of inspiration, rather than human creeds; and to follow the guidance of reason, rather than the theories of antiquity. The intelligent men of his day have pronounced him 'the father of religious liberty in New England.' His fame was great in Europe, as a theological writer; and in America, he was hailed as an able advocate for civil freedom, at a time when the arm of arbitrary power was raised to prostrate our political rights. And now this eminent patriotic man is almost forgotten—even in the West Church comparatively few have a full recollection of his labors and his worth.

His successor was in many respects like him; a sincere lover of truth, and a fearless vindicator of Christian doctrines; and yet of great modesty and diffidence. For simplicity of manners and simpleness of spirit he had no superiors, and not many equals. Being desirous to be faithful to his divine Master, he was less anxious to please men. But however great his meekness and candor, the vicious received no undue indulgence at his hands. He was many years my friend and adviser; and my kind director in theological studies. His judgment and probity and frankness will always be remembered with gratitude and admiration. And his successor, also, inherited a large portion of the pure and lofty spirit of those already mentioned. His great desire has been to do good—and his candor and affection fully commensurate with his zeal. He has been a son of consolation; desirous to win by persuasion, rather than to compel by threats and terror. When last here before—four years ago—I heard his affectionate voice, and drank in the spirit of evangelical truths from his pathetic words. May health and peace attend him; and the blessings come on him, which he has often so feelingly pronounced on others.

And when the hymn began, I listened for that voice which a few years since gave delight to the lovers of sacred music. For I had for a moment forgotten what had occurred—but it was not heard. There too, was a vacancy of one who formerly worshipped in this hallowed place, and who led in a department of the religious service. He was public-spirited and high-minded; ready to every good work, and delighting in efforts to extend the sphere of social improvement and happiness. But alas, his years were remembered before he reached the meridian of life; and all his anticipated usefulness and honors laid in the dust. 'Verily, O God, 'thou destroyest the hope of man.'

Who can recollect such scenes—and they are every where around us—and not find some elevated thoughts, some chastened desires, some lofty aspirations; which are indicative of immortality—and which assure us, that though a man dies, yet shall he live again, in the world of spirits; where he shall walk among the stars, and hold converse with good and holy men, departed ages and centuries ago.

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ANCIENT FOREIGN MISSIONS.

At the late meeting of the Evangelical Missionary Society at Paris—which has six stations supplied by 31 laborers in South Africa—one of the speakers adverted to the spirit of missions in the fourth century in the following terms:—*Vermont Chronicle.*

'They were ignorant, beyond contradiction, exceedingly rough and savage,—those men of the north, who like a mountain torrent, hurled themselves upon the south of Europe, and covered it with the wave of their barbarism. Yet they were not so stupid that the illustrious patriarch of Constantinople, who was called the golden mouth of his age, (Chrysostom,) thought it beneath his dignity, or prejudicial to the interests of the ministry, to concern himself for their salvation. Animated by the true evangelical spirit, he became, of his own accord, the preceptor of young Gothic pupils, whom he prepared for the functions of the holy ministry, and destined to become the Christian teachers of their countrymen. The first idea of a missionary college was conceived and realized in the archbishop's mansion at Byzantium.—Desirous to interest the members of his church in the propagation of the gospel among unbelievers, and at the same time to place before them a speaking proof of the regenerating power of the gospel, Chrysostom called together one day, (it was in the year 398 or 399,) in the metropolitan church of Constantinople, the inhabitants of the imperial city. They ran together in a crowd at the well known voice of their pastor. But what was their astonishment to see divine service performed, and to hear the word of God read and explained, by clergymen belonging to the nation of Goths, whom they looked upon with eyes of disdain! Then Chrysostom mounted the pulpit; and, in one of those admirable discourses which history has preserved for us, taking advantage of the general feeling of surprise and admiration excited in the audience by the sight of those barbarians, now become believers and preachers, he made his flock feel the sacred duty incumbent on all Christians, to interest themselves sincerely in the salvation of unbelievers; then he added: "the wolf and the lamb shall feed together, a prophet has said, and the lion shall eat straw like the ox. You this day have proof of it before your eyes; for here are the most savage of men, mingled at this moment with the iambs of the church, and forming one flock with them. There is for the one and for the other, but one pasture, the word of life; but one fold, the church of Christ; but one table, the supper of the Lord.'

Who will assure us, gentlemen, that we shall not be able, some day, placing before you upon this platform or elsewhere, natives of the interior of southern Africa, not less uncivilized and not less cruel by nature than the Goths of the fourth century, and converted to the Christian faith by the labors of our missionaries, to repeat to you the language of the eloquent patriarch of Constantinople, or yet more—the language of the disciples of our Savior, returning from the first missionary expedition and saying, *the devils themselves are subject to us through the name of Jesus.* That which is with us only a subject of hope, has become with the Christians of England a reality. The last year the friends of missions in London have been enabled, on the platform of the great room in Exeter Hall, containing on that day from three to four thousand persons, to see with their own eyes and hear with their own ears a Caffre and a Hottentot, raised by the gospel to the dignity of men and Christians, celebrating the praises of God their Savior, in the bosom of one of the capitals of the civilized world.'

[Correspondence of the New York Observer.]

M. TALLEYRAND.

In this letter, I shall sketch the principal events in the life of M. Talleyrand, which is, so to speak, the compendium of the history of France for the last fifty years: and I shall dwell especially on those points which have some relation to religion.

Charles Maurice de Talleyrand Perigord was born in 1754, in the south of France. He belonged to an ancient and powerful family, which had taken for its motto, in the times of the Crusades, the words—*Nothing but God!* A noble and beautiful device, worthy to be adopted by all Christians, but too seldom put in practice. The young Talleyrand was called by his birth to enter the military service; for at that time, the elder sons of noble families were thought to degrade their nobility, if they failed to enter upon the career of arms. Unfortunately, this young man encountered a serious accident, which produced lasting infirmity. He became a cripple in consequence of a fall, and from that time could make no pretension to the profession of arms. What course did his parents then take? They destined him for the church. Instead of a soldier, they decided that he should be a priest; and Charles Maurice conformed to the decision, though he had no vocation for the service of the altar.

The man of piety will stop involuntarily at such a fact, to bestow upon it his indignant condemnation. What! Do you throw into the ranks of the clergy, a young man who has not the least taste for the things of religion; do you give to God, that which you cannot give to the world; do you expose your son to take a false oath, and the church to be dishonored by a bad priest, because the ambition of your family will be accommodated by furnishing employment to one who has become unfit for arms? What a detestable arrangement, both religious and social! What a profanation of the most sacred duties! What trading in the service of God! And how can any one be astonished, after this, that the church contains so many unworthy laborers, who do much evil, without the capacity of doing any good!

I must remark here that these enormous abuses take place only in those churches which have episcopal hierarchies and ample endowments. The hope of procuring for a son an episcopal mitre and a large revenue tempts the ambition of aristocratic families, and offers an alluring bait to their avarice. But nothing of the kind is to be feared in churches organized after the Presbyterian model. There, it is true, worldly pastors may be found; but at least, one of the principal causes, which hurry incompetent or unworthy men into the clerical profession, does not exist.

To return to young Talleyrand,—he did what his parents required of him. After a course of theological studies, superficial enough, he took the oath imposed upon him, and became a priest. Was he really a minister of Jesus Christ? No. He had only the name and the appearance. His mind was tainted with the Deistical opinions of Voltaire and other philosophers of the eighteenth century; he fed upon their books, he lived in their society, and was in all respects an accomplished specimen of these elegant priests, who were called *abbes of the court*, and who were seen much more frequently in ladies's saloons, than at the foot of the altar.

M. Talleyrand soon left the ranks of the inferior clergy. If he was deficient in piety and zeal, still he had claims which were very powerful in those times,—high birth, an active and ready mind, a pleasing talent in conversation, elegant manners and easy morals. At the age of twenty-five, he had already attained to episcopal dignity, and probably he would have reached the highest stations in the Galican church, had not the revolution of 1780 opened before him another career. He was sent to the States-General as a representative of the clergy; and from his first appearance there, his connexion with the philosophers led him to take the part of liberal ideas, against the old *regime*.

You know that the States-General of 1789 were divided, after the custom of the middle ages, into three distinct orders; the nobility, the clergy, and the third estate, or the citizens. Each of these bodies sat in a chamber by itself. But the third estate, which represented the whole people except a few thousand nobles and priests, refused to submit to this ancient classification. They demanded that the three orders should meet together in one chamber. Many of the bishops vigorously opposed this pretension; but M. Talleyrand, jointly with the Abbe Gregory and others, advised compliance. From that moment, he brought upon himself the hatred of the Romish priests, who pursued him with their injuries even to the tomb. He was not satisfied with having taken the first step. He went forward in the way of revolution, with an ardor, a courage, and a disinterestedness, which honored the commencement of his political life.

The French clergy had vast territorial possessions, and the convents uselessly consumed a great part of the wealth of the state. For a considerable time, the most accredited organs of public opinion had demanded that the property of the priests and monks should be reduced to a more equitable amount; but the kings of France had not consented to enter into a contest with the priests, who were the firmest support of their throne. The constituent assembly of 1789 was not hindered by the same interests, and one of its first acts was, to decree that all ecclesiastical goods and revenues were *the property of the nation.* This parliamentary act may be considered in different points of view; and I am far from justifying it entirely. It is plain that it was a work of spoliation, of arbitrary confiscation, since by it the clergy were forcibly deprived of that which legally belonged to them. Yet the abuses were so great, the wastefulness of the priests so scandalous, the wealth and indolence of the monks so incompatible with the development of the public resources, that it was necessary to find some remedy for such a state of things. That ought to have occurred in France, which has taken place in times of reformation in Protestant countries, when the clergy was brought within judicious limits by revolutionary means. There are moments in the lives of nations, when the most binding of all laws is that which requires the abrogation of the ancient laws. Then millions of voices repeat the ancient maxim, *Salus populi suprema lex esto!* [Let the welfare of the people be the supreme law.] But these moments must be very rare, or nations will fall into anarchy.

M. Talleyrand agreed in opinion with the majority of the citizens, and himself made the motion by which all the property of the church was put into the hands of the political authority. This measure restored to agriculture great quantities of land which had been scarce tilled at all, diminished the power of the clergy, and drew after it the suppression of the convents. France feels to this day the beneficial effects of this law; and nothing would be more unpopular than a proposal to restore to the priests a portion of their former possessions. Charles X. himself, thorough bigot as he was, durst not make the dangerous experiment. The question is now irrevocably settled. The Romish ecclesiastics in France are poorer than they were in the last century; but this poverty has made them more humble, and more faithful in the performance of their duties,—so that what they have lost on the one side, they have gained on the other.

On the 14th July, 1790, the first anniversary of the taking of the Bastile by the people, a great national festival was held, called the Festival of the Federation. All the departments sent to the capital their principal magistrates and most illustrious citizens. It was Talleyrand who, as bishop, celebrated mass in the immense plain of the *Champ-de-Mars.* The peo-

ple had built there an altar of green turf; but their religion existed only in appearance, while a lamentable and shameful infidelity controlled the greater part of the spectators. And when the officiating bishop passed over to the side of Lafayette, who had taken his place on the steps of the altar, he whispered in his ear, '*Take care! Don't make me laugh.*' Shocking and impious words, which prove that Talleyrand himself was filled with worldly thoughts, at the moment when he was invoking the blessing of God on France.

Some months afterwards, the constituent assembly passed an act, known as the *Civil Constitution of the Clergy*. I have already spoken of this, in my biographical notice of bishop Gregory. This Civil Constitution of Clergy was undoubtedly the greatest error of our first legislative assembly; for it attempted to unite what cannot be reconciled, the authority of Rome in matters of doctrine, and the authority of the State in matters of discipline. The representatives of the nation said, 'We are Roman Catholics,' and meanwhile assumed the right of organizing the church without the Pope and in despite of the Pope! It was a startling contradiction. They should have done one of two things: either separated from the Church of Rome both in doctrine and discipline, and boldly proclaim a new reformation, or not touch religious questions at all. Half-way measures are often more mischievous and impracticable, than such as are thorough and decisive.

Meanwhile, the most enlightened minds thought, in 1790, that the State could organize a church, as well as any other institution; and M. Talleyrand was of their number. He was one of the first of the French bishops who accepted the Civil Constitution of the Clergy, and was appointed ecclesiastical administrator of the department of the Seine. But he soon perceived, with his usual sagacity, that his position was false, at war with all systematic arrangement, and intolerable; and he went to England, to take part in political affairs. When he returned in September, 1792, he found all laws abrogated, the populace triumphant, assassination encouraged and honored by ferocious magistrates; a frightful anarchy, in short, which threatened to precipitate all France into the abyss of barbarism. Talleyrand was not safe among these cannibals, notwithstanding the services he had rendered to the revolutionary cause. He hastily fled, and after a short residence in Great Britain, sought an asylum in the United States.

It is worthy of note, that America has given protection to many of our most celebrated statesmen. They seek there a land of hospitality, which the United States have never refused to the proscribed and the unfortunate. They seek also, the noble spectacle of republican institutions, operating peacefully under the double guaranty of Christian principles and good morals. Finally, they go to see a nation, at once free and submissive to law, independent from character and calm from good sense, showing to the world how public order can be united with liberty. Napoleon himself, in the day of the reverses, turned his eye towards America, and wished to close his stormy life under the Ægis of institutions founded by Washington. So true it is, that a republic, firmly established, is the government which best meets the wants of the human heart!

M. Talleyrand passed several years in the United States, with the venerable Duke de Larochefoucauld-Liancourt, and other exiles. But as soon as he could hope to have a quiet position in France, he gladly returned. The character of Talleyrand did not harmonize with that of the Americans. He was made for a place in the courts of kings, rather than in a republic. He delighted in the diplomatic intrigues, the finenesses of conversation, the evasions, the stratagems of the aristocratic world; and therefore he found little to charm him in the simplicity and seriousness of manners which mark the descendants of the Pilgrims of Plymouth.

Having returned to his own country, Talleyrand devoted himself wholly to affairs of state, and appeared to have completely forgotten that he ever occupied an episcopal chair. He became Minister of Foreign Relations under the Directory; afterwards he took his place under the banner of Bonaparte in the 18th Brumaire, and assisted in substituting Consuls for the Directory. I shall not follow his course in this new career, for the political details would be less interesting to your readers, and are already sufficiently known to all who have studied the cotemporary history of Europe. In diplomatic affairs, M. Talleyrand has always figured in the first rank, and has often played the principal part.

A serious difficulty arose, when Bonaparte, in 1802, wished to conclude a treaty [concordat] with the Holy See. It was the duty of Talleyrand, as Secretary of State for Foreign Affairs, to engage in a direct and active correspondence with the court of Rome. But how could the Pope have any thing to do with a schismatical bishop; a bishop who had abandoned the Church, and who had even married without a dispensation from the Pope? Would it not scandalize the whole Roman Catholic communion? In other times, the Pope would have begun by demanding that a rebellious bishop, like Talleyrand should be turned out of the cabinet; but Napoleon was too powerful to accept such humiliating terms. That would have done well in the sixteenth century but would not be endured in the nineteenth. The Pontiff Pius VII. took care not to advance his pretension too high. He *freely* granted a *complete pardon* to M. Talleyrand. At the same time, he gave him permission to engage in whatever civil employments he pleased. You perceive how accommodating the Holy See is, when its power is gone.

For seven or eight years, M. Talleyrand lived on good terms with Napoleon, and received from him distinguished favors. He was made Prince of Benevento, Grand Officer of the Legion of Honor, &c. But a difference arose between the Emperor and the Prime Minister in 1807, when the French armies entered Spain. M. Talleyrand foresaw the misfortunes of that war, and had the courage to speak against it. Napoleon, who disliked opposition, removed his Secretary of State from office. He remained, till 1814, out of public employment, but not out of public atttention. He had great wealth, a splendid house, great wit, great address; his station, as a private individual, was still high and brilliant; the most distinguished men every day formed a numerous circle around him and he carried on a small war of epigrams with the Emperor.

After the disasters at Moscow and Leipsic, the armies of allied Europe having entered Paris, M. Talleyrand was consulted by the Emperor Alexander, on the choice of a sovereign for France. A more important question was never proposed to a statesman. M. Talleyrand named the ancient dynasty of the Bourbons; not that he adopted the feudal principle of legitimacy, by which nations are regarded as the property of kings; but he thought the return of that fallen family would be less humiliating to France, than another dynasty, imposed by force of arms. He advised, also, that Louis XVIII. on ascending the throne, should give the nation a constitutional charter, so that the rights and liberties acquired since 1789 should be solemnly recognized. The monarchs of Europe acceded to all his desires; and he was at Vienna for the purpose of concluding a treaty of general peace, when all at once Napoleon reappeared upon the political stage.

During the reign of a hundred days, which was brought to such an unhappy termination by the defeat at Waterloo, M. Talleyrand remained faithful to the fortune of the Bourbons, advocated their cause before allied Europe, and re-entered Paris with them in 1815. He was placed at the head of the cabinet in that crisis of the State, but did not long occupy that elevated station. The partisans of the old regime, nobles, priests, peasants, were emboldened by our reverses, and betrayed in their conduct, a fanaticism as arrogant as it was stupid. They expected to undo every thing that had been done for two generations; to bring us back under an absolute monarchy; to restore their possessions to the nobility and the clergy; in short, to rebuild the France of Louis XIV. and Louis XV. M. Talleyrand, who understood the folly of this political excitement, combatted it with the arms of reason and of law; but there were members of the royal family who upheld that anti-constitutional conspiracy, and the head of the cabinet was forced to resign.

From that time to 1830, Talleyrand took no direct part in public affairs; but he maintained an important place in the court of Louis XVIII, and in the country. All opposite parties sought his advice, his countenance and support. When he made a speech in the Chamber of Peers, it was almost regarded as a political event; so great was the authority of his name and his opinion. The princes of the royal family always treated him with great respect, though without admitting him into familiarity with them; for they knew that he was no Jesuit, and had no sympathy with the extravgant passions of a little coterie of old fashioned gentlemen and priests.

In 1830, he entered again, notwithstanding his advanced age, upon the theatre of great affairs. Louis Philippe called him into his study and asked his advice, before he accepted the crown. Talleyrand did not hesitate to advise him to comply with the wish of the nation. Afterwards he went to London, to realize his old and constantly cherished idea, of a close alliance between France and England. As long ago as 1792, he had wished to combine these two powerful countries, who could, it seemed, keep all the rest of Europe in peace. But the plan could not be carried into execution in the times of the French republic. Too much prejudice, too much passion, then separated the two nations. Forty years later, in 1832, the public mind was ripe for such an alliance, and M. Talleyrand had the glory of bringing it to pass.

This work being accomplished, he sent in to the king his resignation of his post as ambassador, alleging his advanced age as a reason for retiring from public affairs. He returned to private life, not again to leave it, and passed his last years in a repose, which he well knew how to embellish with the graces of his conversation. When he perceived his end approaching, he resolved to become fully reconciled to the See of Rome, by retracting whatever he had said and done during the religious contests of the revolution. He wrote a letter to the Pope, and died a few days afterward, surrounded by numerous friends, and with the supports of his religion. Was Talleyrand sincere in his tardy compliance with the demands of the Vatican? Or has he played a well-devised comedy, that his body may not be deprived of the honor of Christian burial? That is a question which God alone can answer.

RICHARD BAXTER.

The following picture of a happy man might challenge all human resources for an example to be compared to it. Philosophy and literature, may do much to improve us, but Religion, true vital religion, alone, can make us what Richard Baxter was, happy in all circumstances.—*S. C. Advocate.*

The undeserved mercy of God placed me, says he, in the best of lands on earth, and I think, in the best of ages which that land had seen. Great mercy hath trained me up all my days, since I was 19 years of age, in the school of affliction to keep my sluggish soul awake in the constant expectation of my change, and to kill my pride and overvaluing of this world, and to lead all my studies to the most necessary things, and as a spur to excite my soul to seriousness, and especially to save me from supine neglect and loss of time. It was divine love and mercy which made sacred truth so pleasant to me, that my life hath been (under all my infirmities) almost a constant recreation, and delight in its discoveries, contemplation and practical use. How happy a teacher have I had! What excellent help, and sweet illumination. How far beyond my expectation hath divine mercy encouraged me in my sacred work! How congruously did he choose every place of my ministration and habitation to this day, without my own forecast or seeking!

My library hath afforded me both profitable and pleasant company and help, at all times, whenever I would use them. I have dwelt among the shining lights which the learned, wise, and holy men of all ages have set up, and left to illuminate the world. How many comfortable hours have I had in the society of living saints, and in the love of faithful friends. How many joyful days have I had in the solemn assemblies, where God hath been worshipped in seriousness and alacrity, by concordant though imperfect saints.

How unworthy was such a sinful worm as I (who never had any academical helps, nor much from the mouth of any teacher) that books should become a great blessing to me; and that quite beyond my own intentions, God should induce or constrain me to provide any such helps for others! How unworthy that God should use me above forty years in so comfortable a work as to plead and write for love, peace, and concord, and to vouchsafe me so much success therein as he hath done! When I might not speak by voice to any single congregation, he enabled me to speak by writing to many; and for the success of my plainest and most popular writings, which cost me least, I can never be sufficiently thankful.

When I have been sent to the common jail for my service and obedience to him he hath there kept me in peace, and soon delivered me. He hath made the mouths of my greatest enemies, who have studied my defamation and my ruin, to become my compurgators and witnesses, and to cross their own designs. And ah! how many a danger, fear, and pain hath he delivered this frail and languishing body from! How oft hath he succored me, when flesh and heart, and art have failed! He hath cured my coughs, and, many a time, stayed my flowing blood. He hath eased my pained limbs and supported a weary, macerated skeleton. He hath fetched me from the jaws of death, and reversed the sentence which men have passed on me. How many thousand weary days have been sweetened with his pleasant work; and how many thousand painful weary nights have had a comfortable morning! How many strong and healthful persons have been taken away by death, while I have been upheld under all this weakness! Since the day that I first preached his gospel, I expected not, for a long time, to live above a year; and I have lived, since then, fifty years.

My relations have been comfortable to me, contrary to my deserts, and much beyond my expectations. My servants have been faithful; my neighbors have been kind; my enemies have been impotent, harmless, or profitable: my superiors have honored me by their respectful works. To my inferiors, God hath made me in my low capacity, somewhat helpful. I have been protected in ordinary health and safety, when the raging pestilence came near my habitation, and consumed a hundred thousand citizens. My dwelling hath been safe when I have seen the glory of the land in flames, and after beheld the dismal ruins.*

When violence separated me from my too much beloved library, and drove me into a poor and smoky house, I never had more help of God, nor did more difficult work than there.

Every place that I have lived in was a place of divine love, which there set up its binding monuments. Every year and hour of my life hath been a time of love; every friend, and every neighbor, yea, every enemy, have been messengers and instruments of love; every state and change of my life, notwithstanding my sin, hath opened to me treasures and mysteries of love.

These, all these, and very many more than these, are my experience of that wondrous mercy which hath measured my pilgrimage and filled up all my days. Never did God break his promise with me; never did he fail me, nor forsake me. Had I not provoked him by rash and wilful sinning, how little interruption of my peace and comforts had I ever been likely to have had! And shall I now distrust him at the last? Shall I not trust, and quietly trust that infinite wisdom, love, and power, whom I have so long trusted and found so good?

*These sentences allude to the great plague of 1666, and the great fire of London in 1666.

For the Register and Observer.

Mr. Editor,—While many of our great and good men are devoting their time and talents to the subject of education in our common schools, I have thought it strange that so little notice has been taken of their proceedings in the various periodicals, not only of the city, but in the country. True, we have our "Annals of Education," a work expressly devoted to this subject, and a "Prospectus of the Common School Journal." But how limited is the circulation of the former compared with that of other periodicals; and although we hope the latter will have an extensive circulation; yet, judging from the past, we cannot expect that its pages will meet the eye of one tenth part of those who read the daily or the weekly newspaper. The subject seems to us of sufficient importance for every editor of a paper, whether political or religious, to devote to it a small space in each paper. In no other way can a knowledge of what is now doing to elevate the character of our public schools, be so generally diffused among those who most need this information. If it were known that communications on this subject would be acceptable, I presume there would be no want of them from those who have the ability to profit others by their suggestions. P. A.

Northfield, Aug. 1838.

COLLATION OF THE ENGLISH BIBLE.

Many friends of the Society are aware, probably, that suspicions were awakened a few years since in England, in regard to the integrity of the present English Bible. Charges of numerous and wide departures from the first edition of the translators had been freely circulated. Many letters and some pamphlets were published to substantiate those charges.

In these circumstances, the authorized printers of the Bible at the Oxford University, published a fac-simile of the first edition of King James, issued in 1611, in order that it might be compared with modern editions. This fac-simile copy is prepared with great minuteness, not only as respects the text, but the orthography, punctuation, and even the embellishments. Having procured one of these copies, your Board felt it their duty to institute a rigid comparison between it and the standard copy of this Society. To secure perfect fairness as well as thoroughness in such an undertaking, a supervising Committee was appointed by the Board, consisting of one member from each denomination connected with the Society. A skilful proof-reader was first directed to compare the early and the modern copy, word for word, and to note down all the discrepancies. Professor Bush, the Editor of the Society's publications, having in the library a great variety of Bibles issued during the last three centuries, was then requested to go through the same, and learn where and when the changes found commenced. The Committee then each with a copy of the same age in hand, carefully followed the Editor and examined his investigations. The whole subject was then laid before the entire Board for their adjudication. The task had been arduous, though one of great interest. While it has been found that numerous variations exist between the early and the present copies of the English Bible, it is also found that they pertain only to unimportant particulars; such as capital letters, commas, italic words &c. not affecting the sense. It has been a matter of unfeigned satisfaction to the Board to find, on such careful investigation, that the books which they have sent forth from the Depository have been so conformed in meaning to the first editions issued under the eye of the translators. Little motive has been presented to make any changes. Those which have been made were of trivial importance, and usually for the purpose of return and conformation to the early copies. This investigation of the Board has placed that incomparable translation of King James on higher ground, in their estimation, than ever; and their hope is that every friend of divine truth, using the English tongue, will seek to guard that translation, in future, from all emendations. No Bible, among any people, has ever had such sway over its readers as that now referred to, a fact to be accounted for, in part at least, by the wise principles on which it was made. It was obviously prepared in a spirit of Christian compromise, as well as with great ability and faithfulness. It was so made that to this day sincere lovers of the Bible of every religious creed, appeal to it as authority. How different would have been the result had it appeared in sectarian garb. Other versions with different party costumes would then have followed; the confidence of the unlearned christian in what he read would have been weakened, and the rejecter of revelation would have rejoiced in finding a series of clashing versions, all claiming origin from the same inspired mind. Your Board cannot but express their solicitude that the wise and salutary example of those who prepared the English Bible may be imitated by those who are called to the responsible work of making translations into the pagan tongues. While no unfaithful versions should be encouraged, none which mistate in any degree the mind of the Spirit, they should still be so made that all serious readers of every name can use them. The Bible should itself convey but *one* sentiment to any nation. And this desirable object is attainable by domesticating, in every tongue, those few Greek words about which good men of every modern age, at least are unable to think alike. As the Greek language is that in which the New Testament was originally written, and as numerous words now in the English Bible were transferred from that tongue without inconvenience, your Board can see no solid reason for not making such transfers into all tongues as shall enable the friends of divine truth to use the same version. They are happy to learn that this course has been adopted with perfect facility by the missionaries at the Sandwich Islands and other mission stations.—*Report American Bible Society.*

FOR THE REGISTER AND OBSERVER.

THE VALUE OF A WORD.

A gentleman of the County of Plymouth in this state, was travelling not long since at the South, and among other of his stage coach passengers, fell in with a Presbyterian clergyman. To while away some of his time as was his wont, he engaged in conversation with this fellow passenger on various topics of interest, the temperance movement of which he was a strong advocate, the question of slavery, and among others on the subject of religion. Our friend was not backward in speaking a *good word* in favor of Unitarianism. The clergyman in return, expressed his unqualified disbelief in all the doctrines of the sect, and his surprise that one so apparently sincere could entertain them for a moment, and was even shocked at his denial of the Calvinistic doctrine of the *Atonement*. The argument was renewed on this subject from day to day while they remained in company. When their journey was terminated, they parted, as controversialists usually part, without seemingly any impression having been made on the mind of either. A few weeks since, our friend received a Pamphlet containing a renunciation of the *doctrine of the Atonement*, addressed to the Presbytery of Wilmington, a notice of which has recently appeared in your paper, endorsed in the hand writing of the author, in whom he recognized the stage coach passenger before referred to.

FOR THE REGISTER AND OBSERVER.

EARLY PIETY.

In a recent number of your paper, you remark 'we are confident that examples of early piety are, to say the least, quite as frequent amongst the children who are instructed according to the principles of Liberal Christianity, as amongst those of any other denomination.' Of the truth of this remark we are fully satisfied; and are of opinion that it should be more frequently verified by giving publicity to instances of such, as they fall under our notice. In the character of HENRY RUST JONES of this city, who died in Groton at the age of twelve and a half years on the 30th of July last, we have a striking example of this kind, and of the blessed effects of Sunday School and parental instruction. He became early a Sunday School scholar, and when in health was seldom if ever absent from his class. He was among the first to greet the Superintendent, let him go to the School as early as he might; and while there he was always and deeply engrossed in the instructions of his teacher and the exercises of the School. In the general services, he engaged apparently with all his heart, and his fine, shrill voice, which had been well cultivated by a teacher at the Sunday school, might be heard swelling above all others when they engaged in singing their hymns of praise.

His attachment to the Sunday School was most ardent, and manifested itself not only in health but in sickness; not only whilst he was in it, but when he was absent from it. His disease was the epilepsy, and after repeated attacks, his parents found it necessary to deny him the privilege of attending the school. On the last Sunday he was to attend, he said to the Superintendent, 'My mother and father think it best for me to leave the School. I am sorry for it, because I love to come to the Sunday School; but they think it best, and therefore, said he 'I must give it up.' He evinced his love for it through all his sickness. He was often saying 'That he had received more pleasure from attending the Sunday School than from any other pleasure he had ever had.' The influence which this feeling exercised over his mind may be inferred from this circumstance, that at times, when he was in more than usual pain, or from any cause was restless or disturbed, there was no way in which he could be soothed so readily as by speaking of the Sunday School. At the mention of *that word* his thoughts were seemingly arrested, he was quiet at once, and his pains all gone.

But this feeling was not one of mere form, nor did it end in a mere transitory pleasure. It led to an early developement of a deep religious feeling, which was perceptible in all his conversation and conduct. He was remarkable for the gentleness, kindness and peaceableness of his intercourse with his playmates and school fellows. He was affectionate to his brothers and sisters; and his obedience to his parents was the spontaneous demonstration of his love and attachment for them. He was conscientious, endeavoring at all times to understand what was right, and anxious lest he had done, or should do, something that was wrong. During his last sickness he said to his mother more than once, 'Mother can you think of anything that I ever said or did that was wrong,—and do you think, that if I ever have done wrong and have repented of it, God will forgive me?'

His reverence for sacred things was remarkable. He has been known, when passing through the streets, and words of profanity have fallen upon his ears, to burst into tears, and his friends who were with him, have found it difficult to assuage them.

His early piety was evinced in the principle of resignation which was predominent under sickness and trial. He was never known to murmur or complain through all his sickness; and on many occasions his friends had occasion to know that it arose from a settled conviction that submission to the will of his Heavenly Father was the highest of Christian duties. One day when he was walking out with his father after a severe attack of his disease, a friend said to him, 'Henry, you have been very unwell this last week, and I am sorry.' 'Yes' said he 'I have been. But it is my Heavenly Father's will, and I must submit to it. He would not send it upon me you know, if it was not for the best.' On many occasions expressions like these were on his lips.—'It is the will of God'—'It is all for the best.' As an evidence that this was an inwrought principle in Henry's character we are permitted to relate the following touching anecdote. One of the neighbors had lost a sweet child—a little girl. Soon after, as he was wont to do, he went into the house, and found the mother of the child sobbing and bewailing her loss deeply. He immediately went up to her, put his arm around her neck, and said in a soothing tone of voice —'Don't grieve so,—your little girl is in heaven,—and you and mother and I shall be there soon.'

Another evidence of his remarkable piety is found in his love of prayer. This duty was never forgotten or omitted by him under any circumstances; and it seemed to be the spontaneous movement of his own little soul. 'How do you do, Henry,' said a friend to him one day. 'Not very well, said he, 'I have been very sick lately. 'I hope you bear it well' said his friend in reply. 'I hope so' said he, 'and I say my prayers night and morning, and I think this helps me to bear it well!' His manner of performing this duty was peculiar and of his own choice. On retiring at night, he would first say the Lord's Prayer, after which he would repeat a verse of some hymn, most usually the following,

O Lord, if I this night should die,
What would become of me?
My body must return to dust:
Lord, take my soul to thee.

After which he would add a particular prayer for his father and mother, his sisters and brothers, and all his dear friends. In the morning, instead of the verse above recited, he would repeat the following;—

O Lord, I thank thee that this night,
In peace and rest hath passed away;
And that I see in this fair light
My father's smile that makes it day.

As his disease increased he grew more and more weak, but he never lost his patience, or murmured or complained for a moment. He never forgot the Sunday School,—he was often heard to say, 'How many pleasant hours I have passed there,'—or 'How happy I should be could I go with the children to-day'—but a moment after he would add, 'It is all for the best, —the One above knows what is best for us.' And not seldom would he sit down by the side of his mother, and recount the many blessings he enjoyed, and then say, 'how grateful he should feel to his heavenly father for them all.'

For some weeks before his death, the whole train of his thoughts seemed to be of God and Heaven; and as he grew weaker and weaker, he would often say to his mother,—'mother, when do you think I shall be in Heaven?' and then frequently he would break out into a hymn of praise to his Heavenly Father. He had committed a great number of these to memory, and it was a source of much solace to him to sing them over to the children. He was passionately fond of Mrs Hemans's Hymn to the Messenger Bird, and it was among the last he repeated.

Thou art come from the Spirit's Land, thou Bird,
Thou art come from the spirit's land;
Thro' the dark pine grove let thy voice be heard
And tell of the shadowy band.

We know that the bowers are green and fair,
In the light of that summer shore;
And we know that the friends we have lost are there,
They are there, and they weep no more.

For the last three days he was insensible, and died at last without a struggle or a groan. Happy child! to be removed so early and so pure, from a world of trial, of sorrows and of care, to that Heaven for which you so ardently longed, and to the arms of a Savior, that you loved so well. Happy child! to be taken so early from the protection and love of the tenderest of earthly parents, who at best, could do but little for thee, and not that little long, to be transferred to the care of a Heavenly Parent who will receive and love and bless thee forever! P.

FOR THE REGISTER AND OBSERVER.

DR MAYHEW.

I have recently met with the life of Dr *Mayhew* by Alden Bradford L. L. D. and have been much pleased in the perusal. It is quite an interesting and instructive volume. Much valuable information may be gathered from it concerning the state of religion and government at that period. I had known something of his character and been conversant with some of his works. But I was not aware that he stood so high in public estimation and that he preserved for many years a select correspondence with the most distinguished men of that age both in this country and abroad. Flourishing, as he did, in the middle of the last century, he had occasion to bring into action all his firmness and independence, all his sagacity and adroitness, all his learning and piety. He was a great lover of truth and ready to make any sacrifice for its support and prevalence. He was a powerful advocate for free inquiry. The exigencies of the times in which he lived, called forth all his energies in favor of religious liberty and liberality, and induced him to make an able and learned defence of the New England churches when their rights and privileges were in danger. Whoever will examine his biography will find ample proof, that he was a man of extensive reading and high attainments in theology and in the science of government. He manifested exemplary devotedness to his profession and to the rising interests of his country. I hope the volume will meet an extensive circulation, that Dr Mayhew's character may be known and revered, and that the intelligence and faithfulness of his biographer may be recognised and appreciated.

CHRISTIAN REGISTER.

BOSTON, AUGUST 25, 1838.

STEAMBOATS IN THE WEST.

Amongst the numerous accounts which continually reach us of the intemperance and profanity which prevail to such a lamentable degree in the West, and are especially exhibited and brought to a head in the steamboats, it is highly satisfactory and encouraging to hear occasionally such testimony as the following.

City of Galveston, July 9, 1838.

Editor N. O. Observer:

Dear Brother:—I am now on board the steamboat Friend, which has been lying in port all day, waiting the arrival of the Columbia, which is gone West on a pleasure excursion, and is expected here to-day.—The Friend is an excellent boat, and is commanded by polite and attentive officers. The table is well supplied with all the country can afford, and what is best of all, no alcoholic liquors are to be found on it. It has a library for the use of the passengers, containing a collection of the excellent standard books with which that noble institution the AMERICAN TRACT SOCIETY is filling the country.

There is now spread out on the table on which I am writing, a fine assortment of religious books, newspapers and tracts. At the head of the list stands the Bible—that book of books—through whose instrumentality the world is to be converted. Among the papers I find several of the latest numbers of the New Orleans Observer, the Mobile Monitor, the Western Presbyterian Herald, and the New York Christian Advocate and Journal. Among the tracts are many of the latest publications of the American Tract Society. I have observed many persons engaged in reading the various books and publications alluded to, all day, and yet this is a Texas boat, and most of the persons on board are either Texians, or intend becoming citizens of that Republic. Very little profane language can be heard among the passengers. I have not seen one intoxicated man on board the boat. MARTIN.

It is but justice to the good men of the West to state that there are several boats on the Mississippi and other Western rivers in which no alcoholic liquors or gambling are allowed, and which are as safely managed, and in every respect as accommodating and pleasant to the traveller as the best of our Northern Steamers.

There is much of New England's stern morality and earnest piety, as well as enterprize retained by those who have emigrated to distant states; and we have good hope that the salt which seasons and saves is scattered abroad in sufficient quantities in the West to qualify the influence of adventurous and unprincipled men.

We understand that B. Cranston, & Co., Providence, are about publishing a translation of William Tell, a Drama, from the German of Schiller, by Charles T. Brooks. The work will be out before or by Commencement.

Mr Brooks has a fine taste and intimate acquaintance with the German language, and will no doubt execute the work well.

COUSIN.

The subjoined description of this distinguished French Philosopher, we copy from the Notes of a traveller in France, extracts from which occasionally appear in Zion's Herald.

In a part of the palace is the chamber of Peers. The Hall of the sessions is splendidly decorated with carpets and pictures from the '*Gobelins.*' The notable characters here are however its chief attraction. Some of the most scientific men of the age, as well as distinguished statesmen are among them. The most interesting member to me is Cousin, the metaphysician. He is a tall, thin man, about fifty years of age. His face is long and shallow, shaded with a contemplative melancholy. His eyes, which form the most marked feature of his countenance, are exceedingly large and expressive. He is not only an acute thinker, but an eloquent declaimer. Oratory is much more studied in France than formerly, and the absurd impression somewhat extensive in our own land that depth of mind cannot combine with high oratorical powers, is exploded here, for the most profound men of France are likewise her greatest orators. Cousin seems wrapt in inspiration when he speaks. His subjects are the most abstract and profound, but such is his familiarity with his science, that he usually discusses them extemporaneously. Not only his mind, but his whole frame seems imbued with his subject; hands, head, eyes, voice, and every feature gives force to what he says, while a style rich and fluent like

'The liquid lapse of murmuring stream,'

gives a charm to the thoughts of the dryest metaphysical character. When he was active in the duties of his chair his eloquence filled France with interest. One writer says that he lectured extemporaneously to audiences of five or six thousand hearers, and his discourses were reported for the papers with as much regularity as the proceedings of the Chambers.

Cousin is a Christian. His philosophy has driven him to religion. He reveres revelation, and all its great facts which were denied by his predecessors, are acknowledged by him. 'I never,' says one who heard him, 'I never shall forget the animated dignity with which he made profession of his belief in Christianity. Conscious that the majority of his brother *savans*, and perhaps of his audience, in heart, if not openly, would be inclined to sneer, and that his reputation as a philosopher and among philosophers, was at stake, he seemed to erect his person, elevate his voice, and expand each glowing feature, as if in noble defiance of expected obloquy. He is accused by his enemies of a tendency to the exploded tenets of Plato; which means in reality, I suppose, a tendency to the spiritual and truly intellectual doctrines of revelation. His lecture lasted more than an hour and a half; and though it was in a foreign language, and required therefore the closer application on my part, my attention was not suffered to flag a moment.'

PERPETUITY OF THE LORD'S SUPPER.

We have lately received an anonymous note containing a request that we would briefly answer the following objection which the writer had often heard advanced to the perpetuity of the Lord's Supper—viz: 'The turn which Jesus gave to the National Feast, the Passover, is to be esteemed a *symbolical instruction*, like the washing of the disciples' feet, and is no more binding upon us than that form. In fact the washing of feet is more distinctly enjoined, and so was preserved by the Church of Rome, but by the Protestant Church has been very properly discontinued.'

There is a certain plausibility in this argument, which gives it at first view an importance which upon closer examination it will not bear.

The washing of the disciples' feet is intended strikingly to impress upon the disciples' minds the beauty and greatness of the single virtue of humility. Any other act of humble service would have done the same. Besides, there was something sectional and limited in the very circumstances of the act itself. The washing of feet was a custom of a particular climate of the East—it would be a ridiculous ceremony in other places, and other climes—and therefore the protestant church have indeed acted wisely in its discontinuance.

But between this and the Lord's Supper the paralel does not hold. The latter is appropriately commemorative of a *great event*—the *greatest of events*—and in its circumstances is limited to no country and no age. Every where the table may be spread, the bread broken, and the wine poured out—every where a few followers of the Savior can meet in sociable fellowship around his board and partake unoffended and in unison the cup of blessing.

Again, the value of the example of the practice of any virtue is fully effectual not when in circumstances exactly similar we fulfil all the minutiæ of *the exemplary action*, but when, in our own peculiar circumstances, we exhibit and prove the *same virtue*. We can show our obedience to our Master in respect to the spirit of his example and precept when he stooped down and washed his disciples' feet equally well, and even better, in other services than that, which, in our day, would in public be offensive and useless. But we cannot in the same manner turn away from that service—though a very little changed to suit the circumstances of our times—from that service which he himself instituted as commemorative; which appropriately signifies and commemorates the events it was intended to record, of which no other form of our own invention could well take the place, which is liable to *no objection*, on the score of impropriety or absurdity—and which our brethren in all past ages of the church have reverently preserved, and to their comfort and edification often partaken.

The cases are not parallel. It seems to us that any man using his reason would easily make the true and natural distinction between them.

It is cause of regret that we were prevented from accompanying our Parish Sunday School in their excursion to the Grove in Needham, which is so graphically and pleasantly described in the following Communication from one of the Superintendents.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL EXCURSION.

The children and teachers of the Hancock Sunday School will never forget the happiness of last Friday. It is embalmed in the hearts of all. But this is not enough. So delightful an excursion deserves a *visible*, as well as permanent record. And what tablet or monument so suitable, Mr Editor,—considering your own relation to this school,—as a column of the Register?

A shower had fallen during the night. The day was one of summer's loveliest; agreeably warm, yet tempered by a refreshing breeze. Italian skies never presented a finer combination of azure, and sunshine, and fleecy cloud. It was about half past ten in the morning, when a hundred children, with near fifty of their teachers and parents, made a great bustle in getting seated in the Worcester cars, a number of which had been engaged expressly for the occasion. What a confusion of joyful voices! What an accumulation of baskets! What 'oceans' of gingerbread! What a depository of hoops, and kites and balls, and swings! A ride of twelve miles brought us, in about twice as many minutes, to a beautiful, sequestered little spot, in Needham. Moving with such velocity, little was to be seen on the way. The lovers of landscape were tantalized and disappointed. Nothing appeared, yet every thing was seen to vanish. 'We took no note of' things,' but by their loss.' The eager children caught some glimpses of Nature's sweet face, but, alas, it was very much as when

'An angel's wing through an opening cloud,
Is seen and then withdrawn.'

Winship's garden, indeed, drew forth a mingled shout of curiosity and delight; nor were a flock of sheep much less applauded; one boy of 14, exclaiming that they were the first he had seen for five years! It will hardly be credited, yet it appears to be a fact, that there are in Boston many children, who see nothing that can be called the *country*, for years together.

At length the thundering train halted in the pleasant spot above mentioned, just long enough to land our happy tribe, and passed swiftly on, leaving us, except for the society of each other, in a perfect solitude. No human dwelling was at hand, though a beautiful village, with its white cottages, and tapering spire, glittered through the trees on the other side of the valley. Selecting each his burden from the mountain of baskets that lay by the road-side, we soon lost ourselves most agreeably in an unfrequented path, which, deviating from the road, led us through pleasant woods and 'bushy fields,' to the place of our destination. This was an elevated space, open to the sun, excepting the shade of a few fine old oaks. We were now at the 'Grove.' How the sweet fern sent out its fragrance, as it rustled and cracked beneath our feet! What a rush for the blue-berries! What an admiring of strange plants! The savin, with its white seed-vessels, looking like a fir-tree, bearing sugar plums,—the pine, with its tassels,—besides various flowers and mosses, were quickly plundered todeck mamma's mantel-piece.

The baskets are now deposited at the foot of the largest oak. The swings are fitted up. The kites are flown. Mason's song-books are in the hands of many. The sports have begun. Standing in scattered groups, or seated in the shade, the parents look on with delight, and with swelling hearts bless God for the happy scene.

The only enemy to our enjoyment was Hunger. Accordingly an early repast was unanimously voted. Seated around the tree, in a circle of sufficient circumference to accommodate all, the impatient children awaited the distribution of the common stock, which was most equitably administered by three of the ladies, who sat at the centre as almoners, while some of the gentlemen officiated as waiters. First, however, silence being obtained, all stood, until the Divine blessing had been invoked. This was done in a fervent manner, and at some length, by one of the superintendents. Though the occasion was not professedly a religious one, yet there was something in the whole scene, which seemed particularly to dispose the mind to sentiments of gratitude and adoration.

The feast being ended, and the sports and songs resumed, an invitation arrived from Mr. Slack, the hospitable gentleman, upon whose ground we had been permitted to ramble, proposing that we should adjourn to his house, about half a mile distant. This, he suggested would be a convenient place at which to await the return of the cars, it being close upon the rail-road, besides affording his family the privilege, as he had the kindness to say, of witnessing our closing exercises. The invitation was at once accepted, and we soon found ourselves on a beautiful green,—an inclined plane, of gentle declivity,—sloping eastward from the front door, down to the 'deep cut,' through which the rail-road passed. Seated in front of the house, the children were now addressed by several gentlemen, who stood facing them from below. Time will not permit me to sketch the substance of their remarks. They were heard with much attention, and it is hoped that a Christian and heavenly influence was exerted upon these young and susceptible hearts. A selected choir of girls, filled each pause between the addresses with an appropriate hymn, or one of Mason's songs.

But the cars are seen approaching. Taking hasty leave of our kind friends, we are soon on our way,—soon safely home;—deeply meditating, as in the twilight we reach the welcome door, which were the greater, the mind's happiness, or the body's fatigue.

It may be asked, what worthy object had all this? Especially what *religious* tendency could it have? Will it not rather be conducive to a worldly state of mind? to a love of pleasure? I think not. The day, if not religiously, was innocently, usefully spent, and it is hoped, (as this was our grand object in getting up the excursion,) that the new bonds of sympathy thus created between teachers and pupils, will give the former an additional influence over the minds of their young charge, while inculcating the more serious lessons of the Sabbath.

ONE OF THE TEACHERS.

CHRISTIANITY IN CHINA.

We know not how far to attach credit to the following report, which is certainly remarkable if founded on fact.

A letter from St. Petersburg, dated June 23, says:—"We learn from Pekin, where a mission from the Greek Church of Russia has existed since the time of Peter the Great, that upwards of 300,000 Chinese have embraced Christianity, and that there is every reason to believe that all persecution of Christians was on the point of ceasing. The Emperor himself is said to have studied Christianity, and to hold it in respect; while, at his accession to the throne, Christian blood was frequently made to flow. The rigorous laws against the Christians now exist only on paper, and their execution is intrusted to such mandarins alone as are favorable to the Christians. The law of 1836, although in terms applying to all Christians was directed solely against the English, of whose political influence the Emperor began to be afraid. There are in China several vicariats, whose chiefs are to be found at Pekin, Nankin, and Macao."

A correspondent inquires if a portion of the Register might not be profitably set apart for essays and discussions on the subject of Popular Education. We have no objection to receive communications on this subject, freely; on the contrary, feeling a deep interest in the cause, and assured that the majority of our readers are not behind us in this respect, we would invite those who have any thing interesting or important to say, to use our columns. But we do not think it expedient, neither does it suit our taste, to appropriate our columns in the manner suggested.

We understand that the ladies of the first-parish in Chelsea will hold a Fair in the town-hall on Wednesday next, 29th instant.

INTELLIGENCE.

The New York Commercial Advertiser, speaking of the reported munificent appropriation of funds by Mr Astor for the purpose of founding a public Library in that city, says, 'The whole story is untrue, and no such "magnificent institution" is about to be established. Mr Astor has occasionally intimated his intention to *leave* a fund, for the creation of a library; but beyond this there is no foundation for the accounts that have been circulated with so much show of confidence.'

School Convention at Nantucket.—A convention of the friends of Education was held at the Friends' Meeting House in Nantucket, on Monday last. Mr Mann the Secretary of the Board of Education, delivered an address, which met with great acceptance. Several other gentlemen addressed the meeting. So many persons were unable to obtain admittance, to hear the address of the secretary, that he was persuaded to repeat it on Tuesday evening, to a crowded audience in the second Congregational Church.

Commencement at Yale College.—At the Commencement at Yale College, on Wednesday last, sixty-eight young gentlemen received the degree of A. B. On Tuesday an oration was delivered before the Phi Beta Kappa Society by the Rev. Dr Humphrey, of Amherst College. On Tuesday afternoon the exercises of the Theological department of the College took place.—The graduating class consisted of twenty members.

Fortifications in Calais.—Major Graham, of the U. States Scientific Engineer Department, arrived in Calais last week, and has been engaged in viewing and surveying sites for fortifications, and for the establishment of a military post in that place. He looks upon the locality as the most important position for a military establishment on this frontier.—*Portland Adv.*

Rise and Fall of the Lakes.—The Buffalo Commercial Advertiser states, that since the year 1825, the Lake Ontario has risen, chiefly within the last three years, six feet and eight inches. Lake Erie in the same period has risen about four feet. A similar rise of the Lakes took place in the cold and wet seasons of 1815, 16 17, but from the evaporation during the hot summer of 1818, the water receeded about two feet. In the succeeding years, it continued to fall until 1821, after which it remained nearly stationary until 1826. This fluctuation must cause some incovenience in the location of wharves and stores

The fact that the waters have continued to rise until the present summer, proves that a much greater degree of rain must have fallen throughout the great basin which supplies these lakes with water, than in this vicinity. Here the supply of rain within the last year has been less, we believe, than in any year within the last twenty.—*Adv.*

[From late London Papers.]

An unexampled enterprise has been lately undertaken, and with complete success, in the waters of the Thames, not far from its mouth. It was desired to dislodge the hull of a large vessel which was fixed in the bed of the river, and which obstructed the navigation like an immoveable rock. All efforts to start it had failed, till an officer of engineers proposed the plan of filling two enormous cylinders of lead with gunpowder and placing them, by means of the diving bell, under the sides of the imbedded vessel, and exploding them. A tube communicated at one end with the cylinders and contained a fuse to be lighted at the other.

Two attempts to put this design in execution failed, by a derangement of the apparatus, and one sailor lost his life by an entanglement in the cords of the diving bell, which were constantly agitated and displaced by the motions of the water. But at last the preparations being all completed, 4000 lbs of powder, with which the cylinders were filled, were ignited in the bed of the river, to throw up to the surface the remnants of the wreck. A mass of water, taking the form of a dome of more than eight hundred feet in circumference, was urged into the air to the height of seventy feet, then a thick and black vapor broke forth, from the midst of which, as from a volcano, escaped in every direction masts, planks and beams. The silence of astonishment which had seized upon the immense crowd upon each side of the river, was soon broken by vehement applause, and but a few minutes after the explosion boats approached to collect the fragments of the ship, which were scattered upon the surface. No unfortunate accident interrupted the success of this hazardous undertaking.

The Paris *Moniteur* contains a report, addressed to the King by the Minister of Public Works, on the progress of savings banks in France during the year 1836. This report, though incomplete—inasmuch as it does not include the state of the savings bank of Paris, the full accounts of that establishment not having been yet furnished to the Minister—is interesting, as it shows the rapid increase and extensive spreading of those eminently useful institutions throughout the country. It would appear that the number of savings banks in the French departments—which at the close of 1835 was, of banks 187, deposits 61,300, amount deposited 26,742,-125 francs—had increased on the 31st of Dec. 1836, to 222 banks, 97,872 deposits, and 46,367,802 francs deposited.

Hindoo Widows.—We are glad to see that the Hindoos are stirring themselves to obtain permission for their widows to re marry. It is a question of their law, and one which consequently cannot be interfered with by our government, unless they can show that the present prohibition is not an essential part of the Hindoo system.—Certainly, if in any country such prohibition is absurd, it is here, where Hindoo females are frequently married at two years of age; so that the ordinary chances of life must expose them to ten times the widowhood of persons marrying at maturity. A child who has been thus pledged, and whose husband may have died before she left her nurse's arms, is thus sacrificed to an absurd prejudice, which the Hindoos are beginning to be ashamed of. Till they consent to place their women on a perfect equality with the other sex, they may depend upon it that they never will rank with civilized nations.—*Bombay Gaz.*

The Poles and the Russians.—We translate the following from "*Le Courrier des Etats-Unis.*" Letters from Warsaw, dated the 22d June, state that persecution is still going on against the Poles, to force them into learning the Russian language.

General Schypoff, director of public instruction in the kingdom of Poland, has published, say these letters, an ordinance containing the following depositions:

1st.—In all those parishes where primary schools are established, there must be a professor of the Russian language. This professor will be appointed by the government and paid by the respective parishes.

2d.—The children of the inhabitants of these parishes, of whatever rank they may be, must frequent these primary schools and there learn the Russian language.

3d.—Every child who shall refuse to learn that language shall be chastised in the usual way, and its parents shall pay a fine for the first offence of 50 rubles *paper money* (50 francs), for the second 100 rubles, for the third 300 rubles; but for the 4th, they and their *children* shall be judged and punished as having disobeyed the orders of the authorities. The product of these fines shall be employed to the amelioration of the primary schools.

4th.—It is interdicted to every private individual to have at his own house a teacher who may not be furnished with a certificate stating that he is perfectly acquainted with the Russian language. Every child who is educated at the residence of its parents, must present itself once a month to the professor of the Russian language of the school of its parish, in order to be examined by him in the idiom of that language.

5th.—No person can hold a civil or military employment, without showing that he knows the Russian language.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is at the Office of the Christian Register, in Water Street, No 19—up stairs.

It is open to all who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied. Address David Reed, Publisher of the Christian Register.

MARRIAGES.

In this city, at St Paul'sChurch, by Rev Dr Stone, Capt. Stephen Jarvis, of NewOrleans, to Miss Lydia G. Prescott, daughter of the late Judge Prescott, of Portsmouth, N. H.

At Rev Dr Lowell's Church, by Rev C. A. Bartol, Mr Amos Baker, Principal of Harvard Hall School, to Miss Matilda, daughter of the late Mr Ebenezer Eaton.

On Monday, by Rev Mr Frothingham, Mr Estes Howe of Ohio, to Miss Harriet M. Spelman of this city.

By the Rev Mr Whitney, of Jamaica Plain, Mr William Gordon Prince, of the firm of Geo. H. Gray & Co. to Miss Amelia Ann Langdon, daughter of John W. Langdon Esq. all of Boston.

In Edgartown, Mr Matthew Norton, Jr, to Miss Eliza Ann Stewart.

DEATHS.

In this city, Mrs Elizabeth, consort of the late William Welsh Esq. 80.

On Monday last, Mrs Lucretia C. T. wife of Mr Joshua P. Blanchard, 50.

In Grafton, August 11th, Harry Wood, Esq. Attorney at Law, 47. 14th inst. Gardner B. infant son of Noah and Martha W. Kimball, 5 1-2 months.

In Hallowell, Me., 18th inst. Cyrus, only son of Mr Cyrus Cobb, of Boston, 22 months.

In Augusta, Ga. July 22, George Henry, only son of widow Lucretia C. Sibley, of Uxbridge, Ms. 17.

In Warsaw, N.Y. Hon. Wm Patterson, a member of Congress from Genesee county.

In New York, Signor Lorenzo Daponte, long a respected resident of New York, and known for his extensive literary attainments, at the advanced age of 90 years.

PROSPECTUS.

A HISTORY OF HARVARD UNIVERSITY having been prepared by President Quincy and presented by him to the Corporation of the College, to be disposed of in whatever way they should deem most for the benefit of the Seminary, they have determined to publish the same by subscription, and to devote the proceeds to the increase of its beneficiary funds.

The work will contain a civil, ecclesiastical, literary and financial history of Harvard University, during two centuries from its foundation, with biographical notice of all its principle benefactors, so far as any account of them can be obtained, and an Appendix containing important documents illustrative of the work, and a full account of the Centennial Celebration in 1836. It will be ornamented with engravings, representing general views of the College buildings, in their ancient and present state, and such of its public halls as possess any particular historical interest.

The work will be published in two octavo volumes, containing at least five hundred pages each, printed in the best style of Folsom, Wells, & Thurston, at the University Press, and delivered to subscribers, in elegant cloth binding, for *two dollors and fifty cents* a volume.

The publisher having also relinquished all compensation for his services, subscribers may be assured that the entire net proceeds will be devoted exclusively to funds designed to assist indigent students in the University.

THOMAS W. WARD, *Tr. Harv. Coll.*

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NELSON ON INFIDELITY.—A new edition of this popular work, which has been for a long time out of print, this day received, and for sale to the trade and at retail, by

au 18 WEEKS, JORDAN & CO.

FLOWER FADED. Or a Memoir of Clementine Cuvier, daughter of Baron Cuvier, by J. A. James. A fresh supply received this day by

au 18 WEEKS, JORDAN & CO.

GREENWOOD'S HYMNS.

G. W. PALMER & CO. have just published the twenty-third edition of '*A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal St. Society (Rev. Dr Channing;) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, *Mass.*—Portsmouth, Walpole, *N. H.* Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford, *Conn.*—Providence, Newport, *R. I.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—Mobile, *Ala.*—Alton. *Ill.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers, Boston, 131 Washington St. (up stairs.) f 3

ADAMS'S PATENT SWELLED BEAM WINDLASS BEDSTEAD.

THE advantages of the Patent Swelled Beam Bedstead over all others, are as follows—

1. Its extreme simplicity is such, that it cannot be put up wrong, and requires no numbering of its parts; any person may put it up or take it down without difficulty—even feeble persons may do the same without fatigue.

2. It has neither screws nor lacings, and may be put up or taken down in one minute's time, and can be saved at a fire as easily as any other piece of furniture.

3. It affords no shelter for bed bugs, having no holes for bed screws, nor the usual holes for lacings.

4. Its great advantage is the luxury of a sacking made elastic by the Swelled Beam, without which the elasticity and comfort is lost, and by which they are peculiarly calculated for comfort during the warm season.

The above Bedsteads, may be obtained of

CHARLES ADAMS, 422 Washington street, a few doors south of Washington Bank, near Elliot street.

☞ The Boston Courier makes the following reference to this article—

'Those who love comfort at night, particularly in hot weather, will do well to look at Mr Adams's advertisement of Swelled Beam Bedsteads, which will be found in another column. Those who have used his bedsteads once will never buy any other. His work stands the test of use and experience.' jy28

NICHOLAS NICKLEBY, No. 4—with illustrations. Just published, for sale at

au 18 TICKNOR'S.

WORCESTER'S SPELLING BOOKS.—The American Primary Spelling Book, by S. T. Worcester.

Sequel to the Spelling Book, by S. T. Worcester.

Those works have been extensively introduced into schools in various parts of New England and the Middle and Western States; and wherever used they receive the highest commendation from teachers and School Committees The testimonials to their excellence are numerous and decisive.

Published by

JAMES MUNROE & CO.

a 4 134 Washington st.

PURE SPERM OIL.

E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.

jan 13 istf

MASON'S CHALLENGE BLACKING.

THIS superior Paste Blacking is prepared and sold, wholesale and retail, by J. S. MASON, at 95 Callowhill street, Philadelphia.

☞ For sale also in Boston, at the Shoestore of HARRINGTON & FISK, No. 48 Congress st.

jy21 6w

UNIVERSITY OF CAMBRIDGE.

DIVINITY SCHOOL.—Students are admitted at the commencement of the Academical year, passing an examination in Hebrew Grammar, and the first ten chapters of Deuteronomy. If unknown to the Faculty, they are to produce satisfactory testimonials of good character; and if not Bachelors of Arts, they pass an examination in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the first four books of Xenophon's Anabasis, the first book of Herodotus, Butler's Analogy, Locke's Essay, or some other treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry, and Algebra.

Candidates for admission to an advanced standing, must have been engaged in the study of Theology, as long as the class which they propose to join; and pass an examination in the studies which that class has pursued.

Charges for instruction, rent and care of room and furniture, and use of class books, amount to $66 annually. Board may be had in the College commons. Each studen must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class-books is furnished on loan. Indigent students are aided from foundations and other sources. The term of residence is three years.

Applications for admission are made, and the examination begins, at the subscriber's lecture room, in Divinity College, at half past eight, A.M. of the first Friday after Commencement.

Persons, who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July. JOHN G. PALFREY,

Dean of the Faculty of Theology.

25th June, 1838. ta25

THE MIDDLESEX COUNTY COMMON SCHOOL CONVENTION

WILL meet in Lowell on Monday the 27th inst. when an address will be delivered by Hon. Horace Mann, Secretary of the Board of Education of the Commonwealth, Reports read on several subjects connected with the interests of our Schools, together with other exercises of an interesting character. School Committees, Teachers, and the Friends of Education generally throughout the County, are requested to be present.

O. A. DODGE, Cor. Sec'y.

Lexington, Aug. 6, 1838 3t

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

A School for Teachers.

THE Fall Term will commence on Monday, Sept. 3, and continue eleven weeks. In addition to the branches usually taught, instruction will be given in Music—to such as desire to attend to that branch—two or three evenings each week, by one well qualified to teach on the plan recommended by the Boston Academy of Music.

PHINEAS ALLEN, Principal.

Northfield, Aug. 8, 1838.

CLASS OF 1829.

THE Members of the Class of 1829 are particularly requested to meet at the American House, Hanover street, Boston, on Commencement evening at 8 o'clock. WM. GRAY, / G. W. PHILLIPS, / E. L. CUNNINGHAM, / A. LOCKE, } Com.

Aug. 8, 1838

CHARLESTOWN FEMALE SEMINARY.

THE next term of the Charlestown Female Seminary will commence on Monday, the 3d day of September next, and continue until the Thursday preceding the annual Thanksgiving.

Terms of Tuition.

For English branches, $7 / " Languages, each 2 / " Drawing, 2 / " Music, 7 } Per Term.

Board in the Seminary House, is charged at cost, and will probably be from $1,75 to $2 per week, including washing.

During the past term, the average of Board has been only $1,70.

JOSEPH CARTER, Sec. pro tem.

Charlestown, July 24, 1838. j28 6t

GOOD BOOKS CHEAP.

THE remaining copies of the following valuable books, published under the direction of the Society for promoting Christian Knowledge, Piety and Charity, will now be sold at the following reduced prices, viz:

The Nature and Design of a Christian Church. By the late Rev. Joseph Lathrop, of West Springfield, Mass. Fourth edition. With Remarks on the Lord's Supper, by another hand—20 cts.

The Biography of Distnguished Reformers, and History of the Reformation in the Sixteenth Century—25 cts.

Dissertations and Discourses on the Evidences and Spirit of Christianity—20 cts.

Meditations for the Afflicted, Sick and Dying—25 cents.

Maundrell's Journey from Aleppo to Jerusalem, A. D. 1697, to which is added an account of the Author's Journey to the banks of the Euphrates at Beer, and to the Country of Mesopotamia. First American edition, with corrections—37 cts.

The above volumes were edited by Rev. Mr Allen, Dr Lowell, Dr Ripley, Dr Bancroft, and Rev. Mr Greenwood. The Biography of Reformers, and Maundrell's Journey, will be found valuable books for Sunday School Teachers.

For sale by S. G. SIMPKINS, Court street.

au 18

THE FAMILY MAGAZINE, furnishing nearly 500 pages per annum, with many hundred engravings and entertaining illustrations of subjects, at but $1,50. Issued monthly, in New York, Cincinnati and Boston.

a 18 WEEKS, JORDAN & CO.

LISTON'S PRACTICAL SURGERY, with one hundred and twenty wood engravings, is now printing in Dunglison's American Medical Library. This Library contains more than three thousand closely printed octavo pages of the best works for the Physician's and Surgeon's Library, and is furnished in Boston at $10 per annum.

WEEKS, JORDAN CO.

General Publishers and Agents for Periodicals.

au 18

ADVENTURES OF A KUSSILBASH, an excellent Eastern tale, is now printing in Waldie's Library, the cheapest Periodical Reprint published in this country. Published for New England by

a 18 WEEKS, JORDAN & CO.

BENTLEY'S MISCELLANY, for July—with illustrations and additional chapters of Oliver Twist.

Just received—for sale by H. P. NICHOLS & CO. a 18

MISS AUSTEN'S NOVELS—a complete edition in one volume 8vo—containing Pride and Prejudice, Mansfield Park, Persuasion, Sense and Sensibility, Emma, and Northanger Abbey—to which is added a biography of the author.

Just published, and for sale by H. P. NICHOLS & CO. a 18

TALES OF THE DAY, No. 12—this morning published, containing

Nicholas Nickleby, No. 4
Woman's Wit, by Knowles

H. P. NICHOLS & CO.

a 18 147 Washington st.

CHANNING—miniature edition—Dr Channing's Works, in two miniature volumes, bound in silk, gilt, and in cloth—together with a large assortment of British Classics, for presents.

For sale at TICKNOR'S,

a18 corner of Washington and School sts.

DEMOCRACY IN AMERICA, by Alexis de Tocqueville. A new supply just received and for sale at TICKNOR'S,

a 18 corner of Washington and School sts.

NEW SUPPLIES—August 14.—Poetry of Travelling, by Mrs Gilman. Homeward Bound, by Cooper—together with supplies of all the late works, This day received at TICKNOR'S.

aug 18

OXFORD DRAWING BOOK—together with a fresh supply of popular Drawing Books—

This day received at TICKNOR'S.

aug 18

WAVERLEY NOVELS, English edition.—1 set Waverley Novels, 48 vols. English edition.

Also, Scott's Miscellaneous Prose Writings and Poetry, bound uniform.

For sale at TICKNOR'S,

a 18 Corner of Washington and School sts.

ELLEN CLIFFORD, or the Genius of Reform, by the author of The Paltreys.

Just published, and for sale by

JAMES MUNROE & CO.

jy28 134 Washington st.

POETRY.

LOVE NEVER SLEEPS.

'Love never sleeps!' The mother's eye
Bends o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Faint and distressed she sits and weeps
With beating heart! 'Love never sleeps!'

Yet, e'en that sad and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'erburthened Nature sinks to rest;
But o'er them both *another* keeps
His midnight watch—'Love never sleeps!'

Around—above—the angel bands
Stoop o'er the care-worn sons of men;
With pitying eyes and eager hands,
They raise the soul to hope again;
Free as the air, their pity sweeps
The storms of Time!—'Love never sleeps!'

And round—beneath—and over all—
O'er men and angels, earth and heaven,
A higher bends! The slightest call
Is answered—and relief is given
In hours of woe, when sorrow steeps
The heart in pain—'He never sleeps!'

Oh, God of Love! our eyes to thee,
Tired of the world's false radiance, turn;
And as we view thy purity,
We feel our hearts within us burn;
Convinced that in the lowest deeps
Of human ill, 'Love never sleeps!'

(From the Christian Mirror.)

ELIJAH AT THE BROOK CHERITH.

Stern was the moss-grown, giant rock that stood
In the deep recess of the russet wood,
And raised his gray old brow sublimely high,
As aged kinsman to the gentle sky,
While melting skies their softest influence shed
Like childhood's tender love on age's hoary head.

From fissured steeps the graceful wild flower swung,
To crag and branch the wild grape's tendril's clung,
And here and there the light-hued olive, fair,
And pale rose quivered in the forest air,
And babbling on, in noisy, ceaseless play,
The limpid Cherith worked its rocky, root-bound way.

It was a lonely spot; rock, rose and shade,
For Heaven and Solitude alone seemed made;
The wild birds sung as pensively and long
As heaven alone e'er listened to their song,
And leaped the squirrel to his old home-tree,
As man had never shared, had never spoiled his glee.

What stirs the sweet-briar branch, and fills the breeze
With most delicious scent? parts the twined trees
And tangled vines? 'T is not the fair gazelle,
With her all-graceful bound, although full well
She knows the cooling haunt—oh no, 't is he,
Elijah, man of God, from Ahab forced to flee.

He paused—'t was Cherith sparkled at his feet,
Sole friend his lonely exile steps to greet,—
He gazed around—so still—so lovely there!
'T were haunt to screen the trembling, stricken hare;
He loosed his girdle, and his mantle wide
Pressed with its ample folds the moss bed at his side.

In the cool ripple of the stream to dip
His burning palm, he stooped—to brow, to lip,
The cool ablution given, he sunk to rest,
His bald head pillowed on the hillock's breast;—
Sleep, seer! though earth hath not a couch for thee,
Heaven, Angels, Nature, all thy ministers will be.

The twilight shades fast deepen into night,
And what was lonely in the gray moonlight
Is gloomy now. Yet on the old rock's head
The sunset clouds a transient glory shed
Of golden sheen, and tip the peering trees,
That wave their beauteous crowns in evening's rising breeze.

But that too fades. God save thee, holy seer,
Or thine will be a dismal night!—Small cheer
The wood can offer thee;—do dreams arise
Tinted by memory with the rosy dyes
Of early days?—'t is fancy's freak to show
Scenes where we once rejoiced, when round us all is wo.

Dream'st thou of Gilead? Do her shrubs, most sweet,
Throw their delicious blossoms at thy feet,
As in thy childhood? Oh! if scenes like this,
With all the sweet susceptibility of bliss
That in our youth we have, be thine, old seer,
Sleep on;—they 're golden streaks on thy horizon drear.

'T is not the rustling of the blossom shower
From Gilead's shrubs, nor winds, this breezy hour,
On Cherith's brink, that wakes the slumberer there,
—'*T is that dark wing*, Heaven's messenger, to bear
Its signs of grace, and earth's poor outcast show
That heaven's unsleeping eye guards well the saints below.

ELIZA.

DIALOGUE BETWEEN THE TEMPTER AND A CHILD.

TEMPTER.

'Come, sweet smiling youth, will you ramble with me,
To the place where the red-breast has built on the tree
Its beautiful nest? With soft moss it is lined
And some pretty blue eggs or young birds we shall find;
We will take them away—they shall all be for thee,
Come, say, little boy, will you go there with me?'

CHILD.

'That round mossy nest, with labor and care
Was built by the red-breast to lay her eggs there,
And to rear her young brood. Oh, how happy is she!
Just hear her sweet song from the green apple tree,
'T would be cruel to rob her, and painful to me
To make her unhappy. I 'll not go with thee.'

TEMPTER.

'Tomorrow, kind boy, we will go to the street,
Where playmates so joyous and frolicsome meet.
We will bound the good ball, or sport with the kite,
And make ourselves happy from morning till night;
Or we 'll bathe in the stream where the clear waters flow,
Or angle for fish,—will you there with me go?'

CHILD.

'Tomorrow is Sabbath, so sacred and sweet;
I go to God's house where his worshippers meet;
And the Sabbath school service I love more than all
The boys that forsake it, their kite or or their ball.
The Bible forbids either labor or play,
And commands to keep holy this most holy day.'

TEMPTER.

'Just over the hill, bending down to our reach,
Hangs the apple, the plum, and the rich mellow peach,
The sweet purple grape, and the large yellow pear;
Oh, come, let us hasten and feast ourselves there;
No eye can detect us—there 's nothing to fear—
Why then will you lose them by lingering here?'

CHILD.

'To my passions and appetites you would appeal,
To lead me to covet, and teach me to steal.
But my Father above I obey before you,
His commandments are kind, and holy and true.
Then "get thee behind me," and tempt me no more,
I have read of your *name* and *employment* before.

'Dear Savior! oh keep me from every temptation,
However employed, and in whatever station;
Or if from its snares I may not be exempted,
Oh, keep me from falling whene'er I am tempted.'

MISCELLANEOUS.

[From Millingen's Curiosities of Medical Experience.]

PERFUMES.

At all periods, perfumes seem to have been more or less adopted as a luxury among the wealthy and fashionable. Tradition states that they were frequently rendered instrumental to sinister purposes, as the vehicle of poisonous substances. Historians relate that the Emperor Henry IV. and a prince of Savoy, were destroyed with perfumed gloves. Jeanne d'Albret, Queen of Navarre, and mother of Henry IV., died from the poisonous effect of gloves purchased from the noted Rene, perfumer and confidential agent of Catherine de Medicis. Lancelot, King of Naples, was destroyed by a scented handkerchief, prepared by a Florentine lady. Pope Clement VII. sunk under the baneful effluvia of a torch that was carried before him; and Mathioli relates, that nosegays thus impregnated have been frequently known to prove fatal. It is certain that, without the aid of venous substances, various flowers have caused serious accidents. Barton tells us that the *magnolia glauca* occasioned a paroxysm of fever, and increased the severity of an attack of gout. Jacquin had seen the *lobelia longiflora* producing a sense of suffocation; and the *nerium oleander*, in a close chamber, has caused death. The injurious effects of bulbous flowers, in giving rise to violent head-aches, giddiness, and even fainting, are generally known. The horror roses inspire to the Roman ladies, is scarcely credible; and Cromer affirms that it was to the odor of that ornament of our gardens that the death of one of the daughters of Nicholas I., Count of Salm, and of a Polish bishop, was attributed. The sympathetic effect that this flower can create, is illustrated by Capellini, who saw a lady fall into a syncope on perceiving a rose in a girl's bosom, although it turned out to be an artificial one. The partiality or antipathy to certain odors, is equally unaccountable, for the Italian ladies, who dread the rose, delight in the disgusting aroma of rue, which they carry about as a salubrious plant, that, according to their notions, dispels the *cattiva aria*, although it is not impossible that they might fancy it possessed of those salutary qualities to which Ovid had alluded:

Utilius summas acuentes lumina rutas,
Et quidquid veneri corpora nostra negat.

Rue, according to Serenus Samonicus, was one of the ingredients of the fabled antidote of Mithridates, which he thus describes:

Antidotus vero multis Mithridatica fertur
Consociata modis, sed magnus Scrinia regis
Cum raperit victor, vilem deprendit in illis
Synthesim, et vulgata satis medicamina risit.
Bis denum *Rutæ* folium, selas et breve granum,
Jugiandesque duas, totidem cum corpore ficus;
Hæc oriente die, parco conspersa Lyæo,
Sumebat, metuens dederat quæ pocula mater.

The ancients were so fond of perfumes, that they scented their persons and garments, their vases, their domestic vessels, and their military insignia. They not only considered aromatic emanations as acceptable to the gods, and therefore used them in their temples, as they are at present by the Roman Catholics, but as announcing the presence of their divinities; and Virgil thus speaks of Venus:

——— Avertus rosea cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere.

Chaplets of roses were invariably worn in festivals and ceremonies; and wines were also aromatised with various odoriferous substances. The Franks and the Gauls continued the same custom; and Gregory of Tours called these artificial-flavored liquors, *Vina odoramentis immixta*. To this day, the manipulation of French wines gives them a factitious *bouquet*, with raspberries, orris root, and divers drugs, to suit the British market.

No external sense is so intimately connected with the internal senses as that of smell; none so powerful in exciting and removing syncope, or more capable of receiving delicate and delicious impressions: hence Rousseau has denominated this faculty '*the sense of imagination*.' No sensations can be remembered in so lively a manner as those which are recalled by peculiar odors, which are frequently known to act in a most energetic measure upon our physical and moral propensities. How many perfumes excite a lively feeling of fond regret, when reminding us of the beloved one who was wont to select them, and whom we long to meet again! It is not improbable that our partiality to the hair of those who are dear to us, arises from this circumstance. Every individual emits a peculiar odor: and, according to Plutarch, Alexander was distinguished by the sweet aroma that he shed. Perhaps the expression so frequently found in the lives of the saints, 'who die in odor of sanctity,' may be referred to this peculiar gift granted to beatitude.

It has been observed, that animals who possess the most acute smell, have the nasal organs the most extensively developed. The Ethiopians and the American Indians are remarkable for the acuteness of this sense, accounting for the wonderful power of tracking their enemies. But although we may take the peculiar organization of their olfactory organs as being partly the cause of this keen perceptibility, we must in a great measure attribute this perfection to their mode of living. Hunting and war are their chief pursuits, to which they are trained from their earliest infancy: therefore this perfection may, to a certain extent, be the result of habit; and the sight and hearing of these wanderers are as singularly perfect as their smelling. Mr Savage relates, that a New Zealander heard the report of a distant gun at sea, or perceived a strange sail, when no other man on board could discern it. Pallas, in speaking of the Calmucks, says that many of them can distinguish by smelling at the hole of a fox whether the animal be there or not; and on their journeys and military expeditions they often smell out a fire or a camp, and thus seek quarters for the night, or booty. Olaus Borrich informs us, that the guides between Smyrna, Aleppo, and Babylon, when traversing the desert, ascertain distances by the smell of the sand. That odors float in the atmospheric air is obvious; the distance at which they are perceived is incredible. The spicy breezes of Ceylon are distinguished long before the island is seen; and it is a well known fact that vessels have been saved by the olfactory acuteness of dogs, who, to use the common expression, were observed to sniff the land that had not been descried. As a proof of the intimate connection between smell and respiration, when the breath is held, odorous substances are not perceived, and it is only after expiration that they are again recognised. A proof of this may be easily obtained by placing the open neck of a small phial containing an essential oil in the mouth during the acts of inspiration and subsequent expiration. Willis was the first who observed that, on placing a sapid substance in the mouth, and at the same time closing the nostrils, the sensation of taste is suspended; and this observation has given rise to the prevailing opinion that smelling and tasting are intimately related. Odor which thus accompanies taste, is termed flavor; and the ingenious Dr Prout had admirably defined the distinction between taste and flavor, and he considers the latter an intermediate sensation between taste and smell.

The acuteness of the sensation of smelling in animals is such, that in many instances our observations have been deemed fabulous. The distance at which a dog tracks his master is scarcely credible; and it is strange that the ancients attributed a similar perfection to the goose. Ælian affirms that the philosopher Lycadeus had one of these birds that found him out like a dog:

Humanum longe præsentit odorem
Romulidarum aeris servator, candidus anser.

Birds of prey will scent the battle-field at prodigious distances, and they are often seen hovering instinctively over the ground where the conflict is to supply their festival. Humboldt relates, that in Peru, at Quito, and in the province of Popayan, when sportsmen wish to obtain that species of vulture called *vultur gryphus*, they kill a cow or a horse, and in a short time these sagacious birds crowd to glut their ravenous appetites. Ancient historians assert that vultures have cleft the air one hundred and sixty-six leagues to arrive in time to feast upon a battle; and Pliny boldly affirms that even crows have so acute a sense of approaching corruption, that they can scent approaching death three days before dissolution, and generally pay the *moribond* a visit a day before his time, not to be disappointed. This notion has become a vulgar prejudice, so much so, indeed, as the howling of a dog, which is considered in most countries as foreboding death. In various animals, an offensive odor is a protective gift. The *staphylinus olens*, for instance, sheds an effluvia which effectually keeps away the birds who would otherwise pounce upon him. But of all singular perfections in the sense of smelling that were ever recorded, may be cited the monk of Prague and the blind man in the Quinze-vingt Hospital of Paris, who possessed the faculty of ascertaining the presence of virginity, whenever a female had the luck of being introduced to them!

These anomalous senses, for such they may be called, are as wonderful as they are inexplicable, and appear to arise from a peculiar sensibility of the organs of smell, which renders them capable of being stimulated in a peculiar manner, that no language can express or define. It is scent, no doubt, that gives the migratory power to various animals: 'which enables them,' to use the words of the much lamented Dr Mason Good, 'to steer from climate to climate, and from coast to coast; and which, if possessed by men, might perhaps render superfluous the use of the magnet, and considerably infringe upon the science of logarithms!' Whence comes it that the field-fare and red-wing, that pass the summer in Norway, or the wild duck and merganser, that in like manner summer in the woods and lakes of Lapland, are able to track the pathless void of the atmosphere with the utmost nicety, and arrive on our own coasts uniformly in the beginning of October?'

This sense is not limited to migratory animals, as instanced by carrier-pigeons, which have been known not only to carry bags in a straight line from city to city, but traverse the sea with an undeviating flight. Surely this faculty must be attributed to the sense of smell; it can scarcely be referred to sight or hearing; although the wonders of the creation are such, that we can no more account for these peculiar attributes refused to the lords of the creation, than for the power of the lobster, which not only can re-produce his claws when deprived of them by accident, but cast them off to extricate itself from the captor's grasp. The *Tipula pectiniformis*, or the daddy long-legs of our infant amusement and amazement, possess the same renovating faculties. The gluttonous gad-fly may be cut to pieces without any apparent interruption in his meal, when fastened to one's hand: the polype does not seem to be at all discomposed when we turn it inside out; and, when divided into various sections, each portion is endowed with an instinctive and reformative power of multiplying its species in countless numbers! The diversity of our olfactory fancies is as unaccountable, and only illustrates the words of Petronius,

Non omnibus unum est quod placet; hic spinas, colligit ille rosas.

[From the National Ægis.]

COLLECTIONS RELATING TO FASHIONS AND DRESS IN NEW ENGLAND.

By the Rev. Joseph B. Felt.

[*Continued.*]

SCARFS.

These were imported from the mother country at the commencement of our colonies. The general court of Massachusetts, at the date of placing their ban on costly hoods, enacted, that no scarfs of silk and tiffany should be seen on females, whose property was less than £200. Under this regulation some were sued and fined. This, it must be confessed, seems now as uncavalier treatment, though intended to curtail dressing, where the means for its being supported were not sufficient. Whatever was the success of such an attempt, and however its effect was to make the quality of scarfs to distinguish the richer from the poorer class, such articles of attire have come to us without any restraint, with a full dispensation to be worn by all according to their pleasure. They were formerly used by men, and were generally presented at funerals. Francis Willoughby of Charlestown, and deputy governor of Massachusetts, who died in 1671, said in his will,—'Whereas, in funeral solemnities, there is generally a great expense to little profit, to particular persons,—I do prohibit the giving of *scarfs* or ribbons to any persons, except magistrates and those who officiate at my funeral, and instead thereof I do give to the military company of Charlestown £20 to furnish a stock of arms.' In 1724 the legislature of the province prohibited the giving of scarfs, as a burdensome expense. The custom, thus put under an interdict, appears to have gradually ceased. In reference to females, the scarf has never been entirely shut out from their wardrobes. At one period, it has been, if we may be allowed astronomical similes, in the zenith of fashions—and at another, in the nadir. Of late years, it has been rather more at the lower point than the upper. With allusion to this article of attire, we have the language of Milton:

'Iris there, with hurried bow,
Waters the odorous banks that blow,
Flowers of more mingled hue,
Than her purpled *scarf* can show.'

MANTLE AND MANTELET.

Both of these are of European origin, and were brought to this land by our puritan mothers. In what we say of them, as well as of other things in these collections, we do not expect to shed light on the knowledge of ladies, who have thoroughly given their attention to the historical events of the beau monde. No doubt their tact would enable them to speak on this subject to much greater satisfaction. If the remarks, here embodied, induce them to correct our mistakes and add to the stock of our facts, one prominent design of this labor will be accomplished. But, to resume our rather awkward course, the mantle has become a loose cloth, of various texture, suitably prepared with the needle, thrown over the shoulders and pendant in front. With a figurative allusion to it, Prior thus expresses himself—

'Gently has he laid
The mantle on thy sad distress.'

The Mantelet is a small cloak, short behind and long before. It is the mantle some enlarged and more fully wrought. For about a year, it has emerged from obscurity, and is slowly winding its way into general favor.

MUFFS AND TIPPETS.

These, as of fur or feathers, silk or other materials, though known to our original settlers, were not much used before 1671. Afterwards they increased, as the country grew in population and wealth. Thirty-five years ago, they abounded, as made of fur, and ten years afterwards, they were mostly transformed into capes and trimmings for outside wear. During their greatest popularity, many of the muffs would not measure, in circumference, much less than a barrel. Then there was a competition, who should have the most of costly fur in such articles. Not unfrequently from $50 to $100 were paid for one of the richer sort. Within five years, muffs and tippets, the former of diminutive size, and the latter of liberal dimensions, have shown themselves. They are gradually becoming more used, and will probably run a course similar to what they have before. Eighty-five years past, it was fashionable for gentlemen of note to appear with small muffs, denominated mufftees. These were much more needed when coat sleeves were quite short, than they have been since. We think the renewal of muffs for ladies worthy of our welcome; but that mittens and gloves are enough for the more hardy sex.

ORNAMENTS EITHER NOT PREVIOUSLY NOR PARTICULARLY NAMED.

These, as composed of gold and other substances, were not extensively worn in the first settlement of New England. The greater part of our ancestors had much toil to perform, that necessary supplies might be obtained, without indulging themselves in expensive docorations. Still, metallic and other ornaments made their way into general favor, though the authority of law was placed as a bar against them. Necklaces, of gold and other materials, continued fashionable till 35 years ago. Since, elderly females, and families with the costume of the old school, have not consented to appear without them. At present, there is some prospect that such garniture for the neck will come from its retirement and be reinstated in its by-gone popularity. As a substitute for necklaces, during the last period of their suspension, with young women, these have worn chains, as a part of their attire. Particularly, as denominated safety chains, have they been increasingly used by both sexes, for the past ten years, attached to the watch. For ladies to set off their hair with jewels, pearls, and amber of varied forms, as well as with artificial flowers, is a custom which has risen and fallen in different periods of New England's existence. It is now in considerable vogue. Bracelets have experienced similar changes. Twenty-five years since, and also ten years ago, they were in their *culmination*. Pendles of various kinds, for the ears, have gone through a like series of mutability. These were far more common about and after 1700 than previously. They began to abound among us thirty-five years past, and appeared in profusion till within ten years. For the three last years they have increased, and at present are very fashionable. Tho fact that such garnitures for the organs of hearing, have long been of the largest size, and in the greatest number among nations but partially civilized, should lead us to inquire whether a people of this standing ought to be our exemplars in matters of attire. The well educated, refined and virtuous female 'needs not the aid of foreign ornament.'—When unadorned with it, she 'is adorned the most.'

STAYS.

These have had their different reigns in our country. Mrs Wensley of Plymouth colony, being drawn in the costume of two centuries ago, appears with a long and close article of this description. The facetious cobler of Agawam, said of them in 1647:—If I see any of them accidentally, I cannot cleanse my phantasie of them for a month after.' Representing himself as a widower, he remarked: 'I purposed lately to make a step over to my native country for a yoke fellow.' But, as he goes on to relate, the bare thought of encountering the shape, produced by such dress, quite disconcerted his plan. In speaking of the persons who manufactured it, he humorously observed: 'It is a most unworthy thing for men, that have bones in them, to spend their lives in making fiddle cases: it is no little labor to be continually putting up English women in outlandish cases.' Stays were common till after the peace of independence, for females, both young and old. The Weekly Journal of Boston, in 1728, advertises them, of all sorts, for children as well as women. During the last half century, though called by the different name of corset, and though not so full of whalebone, as credible report declares, they have substantially retained their favor with most of the female community. For the year past, they have assumed the appearance, which strikingly imitates the prototype, as seen on the surviving portraits of our great grandmothers. Not only did the Rev. Nathaniel Ward of Ipswich, whose words are previously quoted, lift his voice against them; but especially have many philanthropists in the present age of benevolent plans and operations, raised a hue and cry for their suppression, because charged with being the sure means of shortening many lives.

Huge Wheel.—An immense water-wheel, 50 feet in diametar, 18 feet wide inside the buckets, and 17 inches deep, and estimated at 300 horse power when the buckets are filled, has just been erected at the works of Messrs Andrew, Bruckshaw, & Co., of Compstal-bridge, near Stockport. The weight of the centre shaft is eight tons, and of the entire wheel, which is to be the largest and most powerful in existence, 104 tons.

There has lately been discovered near Rome, some magnificent baths, containing a great number of columns. In one of the baths, which is of white marble, there were found two couches and a large vase in bronze. Under the pavement there are five hundred lamps.

English Monarchs.—From the Norman Conquest to the acession of Victoria 770 years have elapsed, and 35 individuals have held the kingly office. All of these, with the exception of one individual, Oliver Cromwell, have been related to the Conquerer, either by lineal or collateral descent. Out of the number, six have been murdered or died in prison, one was tried and executed, and another was banished.

Animal Magnetism.—We are informed that one of the female patients, or rather actresses, in the London University, has, like Petronella Leclerc, in Paris, turned traitoress, and peached about the tricks and contrivances; for which she has been unceremoniously dismissed from her situation in the hospital.

The founder of the Journal des Modes, M. de la Mesangere, who lately departed this transitory scene, was rather curious in the article of silk stockings, upwards of a thousand pair of which were found in his wardrobe, when the inventory of his effects was drawn up. He was also ascertained to be the possessor of 2,000 pair of shoes, 40 umbrellas, 7 blue coats, 100 round hats, 90 snuff boxes of various dimensions, 365 shirts (one for every day in the year) and 10,000 francs in 15 and 30 sou pieces, and pieces of six laird. At the close of every week he undauntedly braved the torture of a new pair of shoes. He was a staunch partisan of short unmentionables, and never was he guilty of permeditately carrying an umbrella, his custom when surprised by a storm, being to purchase one at the first umbrella-maker's within the line of his promenade, 40 of the conveniences being as before mentioned found in his house.

Pin-Money.—Pins were in early times acceptable new year's gifts to the ladies, instead of the wooden skewers which they used until the end of the fifteenth century. Sometimes they received a composition in money, and hence allowances for their separate use is still denominated 'pin-money.'

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